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ON THE EPISTLES TO THE SEVEN CHURCHES.

INTRODUCTORY ESSAY.

At the beginning of another of those periods which the revolution of the earth round the sun, the centre of our system, has produced, it will be a suitable employment both for individuals and churches to adore the divine mercy, and again "this day to consecrate ourselves to the service of the Lord."

Alas! to how many is the description of the "barren fig-tree" applicable; nor is there any christian, nor any church, whose existence has been preserved through "another year," but is indebted to the loving and powerful intercession of the Son of God; the Advocate with the Father, "Jesus Christ the righteous."

The subjects which the "Seven Churches" of Asia will bring before us, will, it is hoped, become a holy incentive to those who believe in the name of the Lord Jesus throughout the coming year, to "bring forth fruit to the glory and praise of God."

In looking over the records of Ecclesiastical History, we meet with letters addressed to the churches, emanating from bodies of the clergy, when assembled in *Councils*, *Convocations*, *Synods*, and *Associations*, and designed to correct the errors which were supposed to prevail, or to stir them up to a zealous co-operation in the service of religion. Many of these bear the impress of Antichrist, and, both in their spirit and tendency, oppose the laws and interests of that kingdom which is not of this world, some of them relating to subjects of the most trifling, and not unfrequently of the most ludicrous import, and not a few being totally destitute of the wisdom that cometh down from above, which is first pure, and then peaceable, &c. while they are full of that which cometh from beneath, being earthly, sensual, &c.

To adopt the decisions of any of these as authority, and to unite them with the directions of the scriptures, as the established Church of England has done, would indeed be to seek counsel at a very uncertain oracle, it being well known how those Councils were collected, and that the will of the reigning prince, rather than the deliberative wisdom of the clergy, decided the controverted questions. Indeed, so little dependence can be placed upon even the truth of church history, after the close of the *inspired* volume, that no person, who wishes to ascertain "what the will of the Lord is" respecting matters of faith and worship,

would rest satisfied with any authority but that which has the stamp of the divine seal, and the imprimatur of the Saviour's hand.

Such are the infallible marks and evidences by which the Epistles to the Seven Churches of Asia are attested and confirmed. It is HE that speaks, whose voice was "as the sound of many waters," in whose "right hand were the seven stars," the angels of the seven churches; "out of whose mouth went a sharp two-edged sword," the sword of the Spirit, which is the word of God; and who, as the great High-priest of our profession, "walked in the midst of the seven candlesticks," the "seven churches." In Epistles like these we may be sure to find sentiments of eternal truth, enforced by arguments dictated by heavenly love, whether designed for reproof or encouragement, for correction or instruction. These are indeed, the thoughts that breathe, and the words that burn; sentiments the most sublime, language the most eloquent, dictated by motives of divine purity, having in view the spiritual welfare alone of the churches, and the promotion of the glory of God. The character of the Lord Jesus, as the only Head of the church, was sufficient authority for demanding the attention of those who were addressed. The affection of the beloved apostle John, who was the amanuensis on the occasion, ought to have secured their regard; but, as if these would not be properly considered, we find the imperative injunction superadded by Him who hath all power in heaven and in earth; "HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES."

It is generally thought that the appearance of our Lord Jesus to John, when in the Isle of Patmos, was about the year 96; consequently it proves the abiding compassion of the Saviour's heart towards his churches. He had twice appeared since his ascension to glory before this; at the time when Stephen fell a martyr to his cause, and when Paul was commissioned to carry the gospel to the Gentiles. Nor was this occasion of less importance, as these churches required, from the many corruptions that had crept into them, the correcting voice of Him who speaketh from heaven, all inferior considerations, it may be supposed, having lost their influence over them. When it is considered that scarcely more than half a century had passed away since the day of Pentecost, when a church was formed at Jerusalem, as a perfect model or pattern of all others in all succeeding times, it is deeply affecting that such sentiments and practices had so early gained a footing among them, and, even while an inspired messenger was still living, who had the rod of apostolical authority for correcting their aberrations from the simplicity of Christ.

There can be no doubt that these churches were formed upon the congregational plan of discipline; and that the pastor of each, who is called "the angel," or messenger, was a resident preaching minister, and the president of the congregation. Upon any other principle there is no propriety in the letters being addressed to *him*, as, without his having been a minister, who was "one of them," he could not have been implicated in the faults which are condemned; and if he had not been the president, he

could not have had the requisite influence to set in order the things that were wanting. Dr. Doddridge says, "That there was one *pastor*, who presided in each of those *churches*, is indeed evident from the expression here used; but, that he was a *diocesan bishop*, or had several congregations of christians under his care, can be by no means proved; nor is there the least hint of it, that I know of, in any of *these epistles*.

To suppose, as some eminent scholars and pious ministers have done, that these Epistles to the Seven Churches of Asia were designed to point out prophetically the general state of the Church of Christ in the world down to the end of time, is, in the opinion of the writer, to deprive "the two-edged sword" of its edges and point, and the words of the Saviour of all their weight and influence. To spend their time and labour in finding out answers to the question, "Watchman, what of the night?" &c. instead of applying the principles of these Epistles to the state of the churches under their care, was of dangerous consequence to their spiritual prosperity. It was no wonder that the churches were not increased with "lively stones," and that but few "spiritual sacrifices" were offered in them, when the want of zeal for Christ, and of concern for using means for the conversion of sinners, and theological apathy among the people, led to the conclusion, that, like as at SARDIS, "the things that remained were ready to die;" and, like as at LAODICEA, a spirit of lukewarmness prevailed, disgusting and offensive to Him whose eyes are as a flame of fire.

The writer is fully of opinion that each of these Epistles was designed to be a faithful mirror, representing perfectly the things in his churches which the Saviour naturally hates, and of those things, on the contrary, which he necessarily approves; and that the principles they contain were to be the standard to which the churches were to conform themselves, and by which his conduct towards them would be regulated, even to the end of the world. Why else should it have been said to each, and all of the Seven Churches, "He that hath an ear, let him hear what the Spirit saith unto the CHURCHES." The Lord Jesus gave these inspired directions to them, through the ministry of his servant John, that he might write them for the instruction and reproof and comfort of all his churches, until he shall "come the second time to those who look for him without sin unto salvation."

It is on these principles that the writer intends to compose a series of Essays, founded upon these inspired letters, for the use of the readers of the Baptist Magazine, hoping they may tend, through the divine blessing, to correct the things which are wrong in themselves, and the churches to which they belong; and to increase those in both which are "lovely and of good report."

IOTA.

Dec. 19, 1823.

SLEEP.

IT has often been remarked, that the body whilst asleep, bears a very striking resemblance to that state when an entire cessation of its numerous functions is produced by death—and, if I am not mistaken, the activity of the

sleepless soul—the vigour which it often manifests under the influence of fancy—the rapidity with which it passes from one imaginary object to another, and the accuracy with which it often retains the recollection of these airy ramblings—these vissionary pursuits, though unassisted by the corporeal frame, also resembles that state of consciousness that remains after the body is dead—but there is this difference: in the former case all is vague and groundless, even though much pain may be endured, though tears should be forced over our eyelids, or, though pleasures of an unearthly kind should present themselves to our view. Should we even touch them, taste them, and drink full draughts of intoxicating bliss, yet we awake and find it was a dream!

In the latter case, all will be reality—solemn, certain, and unchangeable reality; when we have lain down for the last time, when we have closed our eyes on the world, when we have slept the sleep of death, our spirits will find themselves introduced to real pleasure, real blessedness, or to real misery and distress, of which at present we can form no conception.

Were it not that the constant returns of waking hours, succeeding those of sleep, inspire us with confidence, I question if we should so readily permit ourselves to pass into a state of torpor, or if we should court the refreshing influence of sleep with so much eagerness as we often evince, particularly, seeing how very thin the partition is that divides this world from the next—how short the distance from time to eternity, and how easy the descent from the pillow to the tomb.

It is well known that we require sleep for the preservation of animal life; nor can we long exist in the possession of health, either of body or mind, if deprived of its salutary and revivifying effects. Yet, I fear, we too frequently undervalue this inestimable blessing, and class it with those mercies that generally receive the name of *common*. To learn its worth, we must suffer its loss—description fails—indeed, I think it impossible to give any adequate idea of the sufferings which accompany its deprivation. Observe the man whose cheeks yesterday glowed with health and cheerfulness, but who has passed a sleepless night: you will find him pale, his eyes dim, his temper peevish and severe. If *one* sleepless night will produce an effect so apparent, how truly pitiable must be the circumstances of those who only obtain a few hours, or a few minutes repose, for weeks and months successively, and to whom those few minutes or hours only render watching the more painful and insupportable!

We often hear of persons dying, and passing into another, an eternal world, under circumstances wherein the external senses have not indicated a knowledge of the sudden departure of their immortal inhabitant; and though these instances may appear comparatively few, yet are they sufficient to establish the *possibility* of such an occurrence in reference to each or to all of us. This reflection should induce every true christian, every humble follower of the Lord Jesus Christ, and all who are really anxious to promote the cause of their Divine Master in the world to work while it is called to-day to improve the *present* opportunities; and instead of looking

forward to some more favourable season, when they imagine they shall be enabled to act to greater advantage, it is their duty to grasp each moment as it flies, to act *now*, and to act with the desire, that should death summons them from their post without intimating his design, they may be prepared, not only *actually* but *habitually* prepared, to leave all without one sigh of regret, or without being upbraided by conscience with negligence and unconcern for their own welfare, and the welfare of their fellow-men. This daily anticipation of death will, in a great measure, quell those fears and subdue those gloomy apprehensions which often mar the peace of christians; and far from exciting melancholy, or producing unhappiness, it will tend much to familiarize the mind with an event, which, received apart from the joys to which it affords an introduction, is at all times revolting to our nature.

To the man whose mind is unillumined by the regenerating influence of the Spirit of God, whose prospect beyond the narrow boundaries of time is cheerless and uncertain, who only *hopes* all will be well, though incapable of justifying such a hope, and who cannot look on death but with a shudder of despair; to such a man, come how or when it will, it must be truly terrific; but to approach silently and unperceived during the hour of sleep, without even a warning whisper, is awful in the extreme.

I suppose there are none who bear the christian name, but desire to partake of the christian's privileges. Yet, unless they are interested in that Saviour who died that guilty sinners may live, and who is the only sure foundation for a christian's hope; unless they are distinguished by the holiness of their life and conversation, it is impossible that they can contemplate death with the christian's confidence, or, that they can ever arrive at that kingdom which is prepared for his reception.

Oh! how necessary is it, that we all carefully and constantly examine ourselves, relative to this important subject; for should the cold hand of death ere long awake us from our slumbers, and that on the other side of mortality, and should we then discover that we have not only deceived others, but that we are ourselves deceived; how dreadful will be our situation, how disastrous our fate!

Whatever may be our characters, whether we are lovers of God and the ways of holiness, or the slaves of Satan, it is certain in a few years we shall all take a final farewell of this transitory scene, we shall mingle our ashes with the ashes of our ancestors, and though the time and manner are both mercifully and wisely concealed from us, yet we know the dust must return to the earth from whence it was taken, and the "spirit will then return to God who gave it."

Yes, the christian must die, he must pass through the valley of the shadow of death, but to him it is only the last stage of his journey homewards. From the hour he turned his face towards Zion, he has been alternately fighting and pressing onward; though often cast down, he has not been forsaken, and though, perhaps, the enemies of his soul now assail him with all the malice they can exert, though they may follow him to the very outskirts of his fleshly habitation,

still his Saviour's rod and staff support him, his promise encourages him, and he reaches in safety "his presence, where there is fulness of joy," and is assigned a station "at his right hand, where there are pleasures for evermore." The sinner must die! he must pass into the presence of a righteous God, with all his transgressions on his head! Ah! how doth he groan and roll from side to side, under the conviction of divine displeasure! How ineffectual are all the attempts of his weeping friends to soothe his mind, or calm his fears.

"Tormenting pangs distract his breast;
Where'er he turns he finds no rest;
Death strikes the blow—he groans and cries,
And, in despair and horror, dies!"

Lymington, Hants. J**R.

ON SABBATH-BREAKING.

An original Fragment, by the Rev. R. Robinson.

1. *On the nature of the Lord's-day.*

The setting apart of one day in seven for the worship of Almighty God, is to be considered in three different points of view. In one view it is an act of *moral* duty, in another it is *positive* obedience, in a third it is *political* virtue. I will explain myself.

Moral obedience is that duty which every man as a creature is naturally and necessarily obliged to perform. Man is a creature; God is his Creator. This creature hath received from his Creator all he enjoys. He is in a state of entire dependence on God, who governs him by a wise and good providence. If he discharge his duty, God is able to gratify all his just wishes; and if he neglect it, God is able to punish him beyond what his fancy or fears can suggest. It is, therefore, fit and right in the nature of things that every such creature should sometimes, by some public exercise of devotion, express his belief of the being and perfections of his Creator and Benefactor. He should sometimes openly pay him that homage of reverence, worship, prayer, and praise, which is due both to the eminence of his perfections, and the excellence of his government. Now, this is the duty of a Lord's-day, and they who neglect or refuse to spare time to do it, may truly be said to live without God in the world. It is then a *moral* action to set apart some time for public worship. *Positive* law is the express command of God, and obedience to such command is called *positive* obedience. It pleased God, in the infancy of the world, like a wise and tender parent, to point out moral duties to his creatures by positive commands, and to order the Jews to keep holy the seventh day of the week. Thus he regulated moral obedience by positive law. Just as we regulate the natural appetites of our children for eating and drinking, by habituating them to eat and drink at convenient times, and in convenient quantities, which we teach them to call breakfast, dinner, and supper.

When Jesus came into the world, he came not to establish jewish ceremonies, but to give mankind a religion fitted to all times, and all parts of the world, in order to which it was necessary to abolish old rites, and either to command or exemplify a more simple and practicable sort of worship.

The resurrection of Jesus Christ, that great event on which all Christianity depends, came to pass on the first day of the week. It is natural to suppose that this

event would so affect the apostles, as to engage them to suspend all secular business, and to address themselves wholly to religious exercises; such as social prayer, praise, reading and examining prophecies, and so on. Scripture history assures us this natural effect *was* produced; and it further informs us, that on that day week they met again for the same purposes, and that after Jesus had instructed them *in the things pertaining to the kingdom of God*, they held their religious assemblies on the *first* day of the week. Moreover it informs us that the apostles abolished the ceremonies of Moses, and made no exception in favour of the seventh day (Acts xv.) From all which we fairly conclude —that the setting apart of some time for public worship is a *moral* action; that a *seventh* part of time is a just proportion; and that the observation of the *first* day was introduced by inspired apostles, whose example in this case is equal to a positive law.

Political virtue is obedience to the just laws of our country. The lawgivers of Great Britain have thought fit to incorporate the observation of a Lord's-day into their civil statutes. Above 800 years ago, King Athelstan forbade by law all profanation of the Lord's-day. Many acts have been made since to enforce the observation of it. In the reign of Charles II. a statute was made, by which no person is allowed to work on the Lord's-day, or to expose any goods to sale, or to drive cattle or waggons, or to travel with boats, lighters, and so on, except as excepted in the act. This is now in force (29 Car. 2, c. 7.) Our lawgivers have discovered in these acts, a wise attention to the good of society; for the Lord's-day relaxation, considered merely as a civil institution, is attended with innumerable advantages to the health, morals, and interests of the whole nation.

2. *Of the profanation of the Lord's-day.*

There are two ways of profaning the Lord's-day; the first is, by neglecting to perform the duties of the day; the other is, by practising those things which ought on that day to be avoided. Most sabbath-breakers do both.

There are three sorts of duties which belong to this day, and none of them can be neglected without incurring blame.

The first are exercises of *piety* due to *God*, such as prayer, praise, public worship, and reading and hearing the holy scriptures, by which we acknowledge the dominion of God over us, and our willing subjection to him. Neglect of these is contempt of God. It sets his power at defiance, and discovers ingratitude for his goodness, distrust of his wisdom, yea, doubt or disbelief of his being.

The second sort of duties we owe to our fellow-creatures. We owe our families a virtuous example. We owe our ministers some countenance—we owe our superiors submission. We should encourage and embolden the good by our exemplary conduct; and we should by the same means reprove and correct the wicked. Silent obedience is strong reproof.

The third sort of duties are those due to ourselves.—What should we think of a poor man, who having a vine never prunes it, or a garden never digs it, or a cow never feeds her? But how much more brutal must he be, who having both body and soul, never spends a day to relieve the one

or improve the other! To neglect all these on a day set apart for performing them, is a profanation of the Lord's-day.

The other way of profaning the Sabbath is by doing such actions as ought to be avoided. These are of three sorts.

The first are *unlawful* actions, which ought not to be done on any day. To enumerate these would be to draw out a list of all the crimes that men commit. This, however, we venture to affirm,—many crimes, unlawful at all seasons, become supremely horrid by circumstances of time and place. Drunkenness, for instance, is always a vulgar, hateful vice, even in times of public festivity; but to be drunk on the Lord's-day, when so many thousands are lamenting the sin, and interceding for the sinner, is to offer a public affront to God and all good men.

The second sort of actions are those lawful on other days, and unlawful *only* on this. Of this sort are manual labours, public sales in shops and elsewhere, and in a word, all exercises prohibited by either the appointments of God, or the just laws of men.

The third sort are those which are *improper;* not forbidden indeed by any positive laws, human or divine, but yet evidently wrong, because inconsistent with the duties of the day. To pay and take wages, to cast up stock, to post books, to write letters of business, to read books of amusement, to take unnecessary journeys, to pay trifling visits, to spend one part of the day in going over the grounds to see cattle and crops, and the other in eating and drinking, and dressing and smoking, and reading the news;—what are all these but expressions of disregard to God, and disinclination to duty.

3. *Of the evils that follow a profanation of the Lord's-day.*

It would be endless to recount the evils attendant on a profanation of the Lord's-day. I will mention only a few.

First, the *health* is impaired. Young people left to themselves on this day, have seldom discretion to proportion their eating and drinking to their exercise, or their expenses to their income. Hence excesses of various kinds; hence indigestions, lasciviousness, diseases, chagrin, remorse, ill-health, and sometimes death.

Secondly, Sabbath-breaking hurts the *reputation;* for he who has no fear of God, and no sense of religion upon his mind, can never, by thoughtful people, be reputed a wise, a safe, and a desirable member of a sober family.

Thirdly, the property is generally wasted; most Sunday sports are expensive in money, fine clothes, tea-drinking, generous but imprudent treats; in short, it costs a great deal more to break the Sabbath and offend God, than to please him, by discharging the duties he has appointed.

Fourthly, connections are formed not unfrequently without the knowledge and consent of parents; connections rash, injurious, fantastical, and fatal through life.

Fifthly, the *conversation* is perverted, and rendered irksome to all good men. In Sunday parties people are trained up in a habit of conversing impertinently and iniquitously. Politics, news, slander, any thing, every thing, nothing; articles that concern the company just as much as to know that a crow dropped a feather as she flew over yonder mountain: this is the food of a Sabbath-breaker's empty mind! What a stock of knowledge this

for a youth to begin the world with! Sunday sets a thousand tongues agoing that have nothing to say. Such people are the pity of men of religion, and the scorn of men of sense.

Sixthly, the *minds* of Sabbath-breakers are left unprincipled, and unprepared for every event. Let us not deceive ourselves; religion is a science; it must be studied to be understood. Yet people take it for granted they understand it, though they never devoted one day in their lives to deliberation and inquiry. Should you have understood barley, or malt, or beer, if you had never looked or tasted? But how came you to think you understand religion, without examining? Alas, what ills await the man, whose mind is void of the truths of religion! Happen what will, all to him is poison and death. Doth he prosper? he grows proud. Do adversities overtake him? he is a cold, comfortless, unhappy, discontented thing. Does he live in health? the simpleton clings to the world as if he were to live here for ever. Does he sicken, and must he die? O how loth! how he lingers! how he looks back at a world of woe, as if it were man's chief good! How he hovers and trembles on the brink of an eternal world; now stupid, then afraid; at length *driven away in his wickedness*, he finds himself before the judgment-seat of a justly offended God! And this is the last ill of Sabbath-breaking. What account of deeds done in the body can he give, who has been wilfully ignorant of his duty, and his God; who spent all his life in sinning, and refused to devote one day to repentance? Hell is the prison of the universe, where the Governor of the world confines the incorrigible; only the company of the prisoners would be punishment enough. But is this all?—Ah! who can tell? Or who would make the fatal experiment?

4. *Evasions.*

We seldom find a bad man wicked enough to fill up his character. It requires a great fund of turpitude to express fully that enmity against God, which is contained in every act of rebellion against him. There is in every man a moral sense, a conscience accusing or excusing; and this, yea even his baser passions. Fear and shame counteract sinful dispositions. This power of resistance is strengthened in many persons by education, company, occasional hints of truth and virtue; and hence arise self-dislike, restraint, and some degree of decent action. Ignorance of God, love of sin, and numerous examples, plead for vice; while glimmerings of truth, fear of punishment, and hope of reward, contend for virtue. If the former be, as in all bad men they are, the strongest and ruling powers, they will govern their opponents by evasions of duty, and compositions for sin. One breaks the Sabbath by neglecting public worship, and by getting drunk, and blesses himself the next day for not committing murder. Another goes to a place of worship once a day, spends all the rest of the time in idleness or debauchery, and thanks God he is not like other men. A third keeps open shop almost all day, and thinks himself a good christian, because he locks the door at church-time. A fourth, better than all these, is at a place of worship himself by way of atonement for his children and his servants and cattle, all in the yoke elsewhere. A fifth

would not object to go, but the wind is high, the clouds are heavy, the way is long, the roads are dirty, and the place is cold. Let us not disgrace humanity, by describing its folly. Let us lay aside such childish evasions. Let us remember *all things are naked and open in the eyes of him with whom we have to do.* To him *the hearts of men are without a covering.* You have not committed murder; that is, you have not hanged yourself: but you got drunk; that is, you drowned yourself. You went to a place of worship once in the day; but the rest of your conduct showed your contempt of all you heard. You sold nothing during church-time. Why not? Did not your customers come? or were you afraid of the constable? Sordid wretch! had the fear of God restrained thee, thou wouldst have thought him as much thy master at eight o'clock as at eleven. And you, sorry prevaricator, who send this servant to worship, and that to work, what art thou doing, but as far as in thee lies saying, This servant I appoint to be instructed, that I doom to ignorance — this servant is for virtue, that for vice; this is an offering to God, that a victim to the devil? And you who shudder at Sunday inconveniences of cold and dirt, where was all your prudence yesterday, when you dressed accordingly, put on the old great coat, and went to market. Ah! *woe be to you, ye hypocrites, ye strain out a gnat, and ye swallow a camel.* The truth is, you do not love God; if you did, you would obey him.

5. *Manner of estimating sin.*

The general method of estimating moral or immoral actions, is partial, erroneous, and dangerous. If Sabbath breaking were alone and unconnected, if it sprang from no inward principle, and were attended with no very bad consequences, it might be accounted an inadvertence, a human imperfection, an object of pity, but not of blame; but whoever traces this practice in this country to its real spring, will find it proceeds from an infernal disposition, capable of producing the blackest crimes.

There is a great deal of sound knowledge in that memorable saying of the apostle James, "Whosoever shall keep the whole law and yet offend in *one* point, he is equally guilty of *all*." Why? Because, he that said, Do not commit adultery, said also, Do not kill. If a lawgiver issue out ten commands before a subject can break one, he must deny the power of the lawgiver to enjoin that one; and when he hath denied his power to make that one law, he hath in effect denied his power to make the rest. Now this principle, that God has no right to bind his creatures, once admitted, a man is prepared for every crime. Accidental circumstances may keep him from the commission of enormous vices, but the chief difficulty is got over, if the fear of God does not stop him, and if he does not proceed further, it is because it does not suit him.

A Sabbath-breaker is a bold sinner. He practically denies God's right to be publicly adored; he says in effect, that his wisdom is not an object of admiration, his goodness is not an object of public gratitude, his power is not to be dreaded, his superintending providence is not worth asking for. Yea, it is not worth while to keep up the idea of such a being in the world. A man capable of all this must have a

very depraved heart, a heart capable of nourishing the most infamous passions.

If such persons were capable of thinking, they might be addressed in the language of scripture; and had they feelings, one question would rend their hearts asunder,—*Wherefore do the wicked contemn God?* Contemn God! —what a shocking idea! The wickedest of mankind, in some circumstances, are incapable of this. When thunders roll, and lightnings flash, when the wind comes roaring out of its caverns, and when waves swell like mountains, man, bad as he is, is not wretch enough to contemn God. He trembles even before his works; and fire, and water, and air, are objects of his horror and dread. But who thinks of this on a fine Sunday-morning in May? Yet, is the Omnipotent less a deity on a fine day, than in a storm? Is the human heart to be mastered only by terror? Are there no charms in goodness? Is there no ingenuousness in man? When all nature smiles on me, shall my gloomy soul frown at God? Far from us be such a thought. But wherefore do the wicked contemn a patient God? A wicked boy contemns him, because his wicked father contemns him. The wicked father contemns him, because his neighbours contemn him. Poor neighbours in the parish contemn him, because their masters set them the example. But surely in this case, *Men of low degree are vanity, and men of high degree are a lie: to be laid in the balance, they are altogether lighter than vanity.* The example of a whole world should not move us, for what are millions of worlds in comparison with one God? He who would make a just estimate of an action, should consider it in all its connections, the principle from which it proceeds, and the end to which it tends. A little of this consideration would destroy the empire of sin. Should a loose companion say to a sober youth on a Lord's-day morning, Go with me to-day, ruin your health, blast your reputation, kill your old father and mother with grief, be a companion of prostitutes, rob your master, and be hanged at Tyburn, scorn God, and plunge yourself into the lake that burns with fire and brimstone for ever—certainly the undebauched lad would tremble and flee; but the tempter concealing all this, only says, Don't go to a place of worship to-day, spend the day with me; all the rest follow of course, for *a companion of fools shall be destroyed.*

6. *No excuse for Sabbath-breaking.*

We said just now, whoever traced Sabbath-breaking in this country to its source, would be obliged to own it sprang from a very bad heart. The reasons are, we have in this country no plausible pretence for the profanation of the Lord's-day, and we have every inducement to observe it. In heathen countries were people ever so desirous of keeping a Lord's-day holy, there are no public assemblies, no buildings to meet in, no pious people to meet with, no ministers to instruct, no gospel to preach; but people do not absent themselves here from divine worship for these reasons. In popish countries, some Protestants think it a less evil to spend a Lord's-day in visiting, than in attending public service in an assembly where the worship of God is dishonoured with a mixture of idolatry,

and where silly superstitions pass for devotion: but these stumbling-blocks are removed out of our way. In times of persecution, penalties might affright, nights, woods, solitary places. Nor can an excuse be taken from the insufficiency of any particular minister, or the impropriety of any particular mode of worship; for liberty of conscience hath opened so many places of worship, and such variety of ministers are employed, that no plea is left here. No excuse can be made on account of distance, danger, or disrepute; for the word is near us, no risk is run, no shame is acquired. What could have been done for us more than has been done? Nor can it be said, the motives are stronger to profane, than to keep a Lord's-day. See a London company on a wet Sunday-evening. * * * * * * * *†

CONVERSION OF A VILLAGE.

A village called Mulhaused, in the Grand Duchy of Baden, consisting of about sixty families of three hundred souls, was, at the commencement of the present year, entirely Catholics. At the present moment, forty-eight of these families, or four-fifths of the population, are Protestants, and the greater part of the remaining fifth are expected to join their former co-worshippers. The following is the manner in which this surprising change has been effected. The Curé of the village was a man of remarkable good sense, and great assiduity in his pastoral duties, esteemed for his christian virtues, and admired for his learning and moderation. In his sermons to his flock, he endeavoured more to impress on their minds the general truths of the christian system, than the particular dogmas of the Catholic church. Above all, he inculcated the uselessness of observing external rites and ceremonies to the exclusion or neglect of internal piety. Charity, justice, and all the moral and social duties, were more frequently on his lips, than the virtues of masses, the power of relics, or the pains of purgatory. This conduct did not suit the vicar-general of his diocese. The Curé was summoned into his presence, reproached for his laxness and moderation, and desired henceforth to evince more Catholic zeal, or to leave his cure. The good man returned to his village undismayed by the menaces of his ecclesiastical superior. He called his flock together with the seigneur of the village at their head, and having recapitulated both the doctrines which he had preached, and those which the vicar-general required him to adopt, he assured them that his conscience would not allow him to change his system, but that he would continue to be their pastor as heretofore, if they followed him in the old course, and protested against the superstitious bigotry which was attempted to be enforced. The seigneur, and upwards of forty families, immediately joined him, and for ever separated themselves from the Catholic communion. A petition was sent to the government to appoint another Curé for those who contined Catholics, but it is now supposed that the expense may be spared, as they are rapidly uniting themselves to the congregation of their old pastor. If the inquisition had existed in Baden, this curate and his flock would have been condemned to an Auto-da-fe!

† The Editors have not altered even the *form* of this paper, that it might preserve all its originality.

THE GREEKS.

(An Extract from Milton's Letter to the renowned Leonard Philaras, the Athenian.)

"To the writings of those illustrious men which your city has produced, in the perusal of which I have been occupied from my youth, it is with pleasure I confess, that I am indebted for all my proficiency in literature. Did I possess their command of language, and their force of persuasion, I should feel the highest satisfaction in employing them to excite our armies and our fleet to deliver Greece, the parent of eloquence, from the despotism of the Ottomans. Such is the enterprise in which you seem to implore my aid. And what did formerly men of the greatest courage and eloquence deem more noble or more glorious, than by their orations or their valour, to assert the liberty and independence of the Greeks? But we ought besides to attempt, what is, I think, of the greatest moment; to inflame the present Greeks with an ardent desire to emulate the virtue, the industry, the patience of their ancient progenitors; and this we cannot hope to see effected by any one but yourself, and for which you seem adapted by the splendour of your patriotism, combined with so much discretion, so much skill in war, and such an unquenchable thirst for the recovery of your ancient liberty. Nor do I think that the Greeks would be wanting to themselves, or that any other people would be wanting to the Greeks. Adieu."*

London, January, 1652.

* Prose Works of Milton, by Symmons, Vol. I. p. 20.

Miscellanea.

HISTORICAL ESSAYS.

No. XXIII.

On the Corruption of Christianity in Britain during the Reign of Henry VII. A. D. 1485—1509.

We left the Earl of Richmond, in our last essay, master of the field of battle, with the sad satisfaction of witnessing the destruction of his opponent, Richard III; an advantage which he and his followers did not fail promptly to improve. "Long live King Henry VII!" resounded from rank to rank, and a temporary crown was presented him, as the earnest of that with which, if successful, he should be invested. He soon directed his march towards the capital, and was received with every demonstration of joy in the towns and villages through which he passed, and with exultation by the Londoners themselves.

Although virtually in possession of the throne, he was anxious, as far as possible, to supply the defect in his title to it; for such are the dignity and beauty of virtue, that there are seasons when the most vicious affect to be virtuous. He had recourse to a power which unhappily had not yet lost its influence, procuring from Rome a bull, in which was recited every imaginable pretension of the applicant to the crown, and excommunicating all who should disturb his reign; and, to add to the terror of the punishment, no one was to be excused its direful consequences, but in the very act of dying, and that only by the Pope himself, or one of his immediate deputies.

It not a little contributed to Henry's popularity and success, that he who was of the Lancastrian family, had promised to espouse Elizabeth of the house of York. Every lover of peace rejoiced in the

prospect of so pleasing a termination of the disgraceful quarrels of the two houses, and of the consequent civil wars which had so long afflicted England. Henry, however, could not commence his reign without showing the powerful influence of party spirit, which overcame in his mind the suggestions of policy, and the tender and more interesting requirements of affection that he ought to have felt and manifested towards his amiable companion. It marred his domestic happiness, diffused dismay and suspicion among his subjects, created him enemies, and stamped an indelible stain on his reign, by leading him to seek and effect the destruction of one after another of the distinguished members of the house of York. This evil disposition of his heart was soon perceived by his subjects, and alienation and rebellion followed. In the neighbourhood of York a commotion arose, which, however, his presence, his courage, and his prudence, were instrumental in subduing. An impostor arose in Lambert Simuel, who pretended to be the Earl of Warwick, escaped from the Tower. He commenced his short career in Ireland, where he was received as Edward VI. and was assisted to invade England. Henry was completely successful in the battle which ensued, and taking his opponent prisoner, showed the greatness of his mind in making him a scullion in his kitchen, and ultimately a falconer in his household.

Unhappily the tranquillity which ensued was not employed by the monarch in studying the improvement and happiness of his people. In addition to his unconquerable aversion to the house of York, avarice, and a love of military glory, were powerful inmates of his breast. The state of the Continent afforded ample scope for the manifestation of the latter; and the preparations which he occasionally made, or talked of making, afforded pretexts for indulging the former. Avarice was, however, evidently the ruling passion of his mind; and as is particularly the case with this propensity, its influence increased with age, and left its possessor poor amidst his heaps of gold. If no warlike preparations afforded a pretext for taxation and imposition, every circumstance of the least plausibility was seized as an occasion of extortion; the forfeiture of property became an ordinary mode of punishment, the amount of which was more frequently regulated by the wealth of the offenders, than by the nature of the crime—by the will of the king, rather than by any well-defined law. His agents were well selected for his pitiful purpose; and the influence of this passion on his mind was still more strikingly shown by his habitual watchfulness over them, minutely examining their accounts, and passing them as an auditor with his own hand.

Another impostor disturbed the middle of his reign, by personating the young Duke of York, who, it was pretended, instead of being murdered by his uncle, as had been vulgarly believed, had judiciously concealed himself until some favourable opportunity should invite his appearance. As it is among the inconsistencies of our nature to believe what accords with its wishes, even in the absence of evidence, and often contrary to it, Perkin Warbeck was believed and countenanced by many: it was the interest of foreign princes to show him favour, (if we judge of interest by the rules of worldly policy); and, among others, the king of Scotland not only received him at his court, but provided him a consort of rank, and accompanied him in his unsuccessful incursions into England. As the chief use Henry made of this event was to demand new supplies, the brave Cornishmen refused payment, and marched to the very gates of London to expostulate or resist: but they were quickly dispersed. This pretender, however, soon lost his influence, and was finally executed at Tyburn.

A third impostor, personating the unfortunate Earl of Warwick, now appeared, which but led to the execution of that nobleman, who was accused of disturbing the king's government. Henry had been so successful in his suppression of rebellion, in the detection and expo-

sure of pretension, in the accumulation of wealth, and in his general management, that his alliance was universally courted by foreign princes: even the pope invited him to join in a crusade to the holy land. Uninterrupted peace ensued; but it was a melancholy peace to those who experienced the fines, forfeitures, and seizures, which abounded, and which informers were employed and encouraged to multiply.

But even kings must die, and Henry, at last, began to feel the forebodings of death, and the dread of its approach. Memory is ever busy when the conscience is awakened; and, in addition to the distribution of alms and the founding of religious houses, he directed in his will that restitution should be made to all whom he had injured, ignorant it is to be feared of the only means of a sinner's acceptance with God. He died of a consumption in the fifty-second year of his age.

The review of this reign suggests many useful reflections, at but a few of which we can merely hint. May the thoughtful youth improve and multiply them. These are, the great danger of exalted stations; the direful consequences of party spirit, in proportion to the elevation of its victim,—a spirit not confined to politicians, but occasionally injuring and disgracing the professors of religion; and the awful effects of covetousness, emphatically styled idolatry by the Saviour himself.

H. S. A.

Extracts of Letters from a Gentleman at Smyrna, August 6, 1823.

A few weeks back, I joined three English travellers in a tour to Ephesus: this place is about fifty miles from Smyrna. This distance is nothing with you, but we found it no trifle when travelling on horseback over mountains and through marshes, and armed as we each were with pistols and guns; we took with us a Janissary as a guide, with other attendants. Our cavalcade consisted of eight horses, and the journey occupied three days and nights. We had no inns or places of shelter beyond mere cattle-sheds, or occasionally a spreading tree to screen us from the burning heat of the mid-day sun. We were compelled to undergo great fatigue, but I will not trouble you with a detail of our progress there; and, indeed, it would be a shame to talk of difficulties in a journey which led me to a view of the remains of that once celebrated city which cannot be seen with other than deep interest; for although Diana's temple, and all the other works of art lie in ruins, yet Ephesus is too intimately connected with the earliest ages of Christianity to be forgotten, or to be beheld with indifference. It must have been an immense place, for the extent of the ruins is astonishingly great: there are remains of fallen temples, theatres, archways, and aqueducts; and immense blocks of granite and marble lie strewed about in all directions. Pillars, some standing upright, though half buried in rubbish, others lying down, are seen in numbers; here and there stands a solitary but noble archway. The remains of Diana's temple are pointed out; within its shattered walls are some beautiful and majestic columns, nearly twenty feet in circumference and forty feet in length, *in one solid block.* I have sent a fragment of a capital to London: you may call it a fragment of one of the seven wonders of the world among the ancients.* In another place are the walls of an immense building, all of white marble; within are four fine red granite pillars of immense weight, formed *of one solid piece.* The scanty limits of a sheet of paper will not afford room to say half I would upon this interesting place. In general terms it would be described as a mass of ruins overgrown with thistles and tall weeds. It must have been an earthquake, or a series of earthquakes, that could overset such a mighty place: it is now entirely deserted by human kind, excepting a few

* This is now in the possession of the writer's family, and although rough, and with but slight marks of the chisel apparent, is regarded with deep interest as a relic of former grandeur.

Turkish goatherds, who have raised mud huts to shelter them from the winter rains; and of these there are not perhaps more than twenty or thirty, who, with the few travellers whom curiosity may conduct thither, are the only individuals that disturb the numerous bands of storks and jackdaws, whose ancestry, perhaps for some hundreds of years, have held quiet possession of the roofless walls of the far-famed city of Ephesus.

August 29, 1823.

You have already heard, I dare say, that I have lately been to Ephesus. I need hardly say that I visited that place with intense interest, although it now only presents a scene of desolation. I am sorry I cannot, in so short a limit, give you some description of what we saw. I may, perhaps, at my leisure, write a detailed account of our trip, when I shall take care you shall see it. I must just tell you that on our journey to Ephesus, (for there were three gentlemen with me,) we witnessed what might give no very imperfect idea of the plague of locusts, such as the Egyptians once experienced—the atmosphere was not darkened with them, but about twelve miles before we reached the plain on which Ephesus is situate, we encountered an army, or a flight of locusts, extending itself over *many miles of country*; the earth was literally covered with them; it would have been almost impossible to drop a shilling on the ground, without its falling upon one of these insects; and so numerous were they in the air, that by partially shutting the eyes, they had just the appearance of a fall of large flakes of snow; but as we passed along, they were good enough to get out of the way, and would not wait to be trod upon. We had occasion, having met with a well of tolerable water, to stop and refresh our horses when in the midst of this multitude of locusts, and we also sat down to take some refreshment too, when they assembled on our loaf of bread, just as hungry flies will upon a sugar bason: we threw two or three lumps of bread at a little distance from us, which, in a few seconds, were completely devoured. These locusts are of a sort of light brown or nankeen colour, and about the size of the two top joints of the little finger, and they are the same species as in some seasons overspread the country, and devour every particle of herbage.

The Emblems of Death terrifying to the Gay and Worldly.

It has often been said that the "King of Terrors, is the terror of kings." The following anecdote will illustrate the fact. After the birth of the Dauphin of France in 1781, all the different trades strove to excel in their appropriate devices in a public procession. Madame Campan says, "The king [Louis XVI.] remained a long time upon a balcony to enjoy the sight. The whole court was delighted with it. So general was the enthusiasm, that (the police not having carefully examined the procession,) the *grave-diggers* had the impudence to send their deputation also with the emblematic devices of their ill-omened occupation. They were met by the Princess Sophie, the king's aunt, who was thrilled with horror at the sight, and entreated the king to have the audacious fellows driven out of the procession, which was then drawing up on the terrace."

Memoirs of Maria Antoinette, p. 213.

Obituary and Recent Deaths.

Rev. WILLIAM WARD.

(From the Monthly Friend of India, for April, 1823.)

We are now called to mourn over one of the most afflictive dispensations with which we have ever been exercised. Our dear brother Ward, whose help and christian society we have enjoyed for nearly twenty-four years, has been removed by death

almost without any warning. Since his return from Europe, his health had been in general pretty good; but latterly the complaint with which he was so much afflicted before his departure for Europe,—indigestion, attended with distressing flatulency in the stomach, appeared to be returning upon him in so great a degree, as to compel him to abstain from rice in every form, from nearly all vegetables, from beer and every kind of wine, and from most kinds of meat. By strictly observing this course, however, and taking abundant exercise on horseback, his health seemed so much preserved, as to give us hope that he might be spared to us for years to come. On the Sabbath preceding his death, he was at Calcutta, and preached in the evening there from, "Lead us not into temptation," in so searching a manner, as to attract particular notice. He also attended the Monthly Prayer-meeting held on Monday evening at the Lall-Bazar Chapel, after having spent the day in visiting, for the last time, the flock he so much loved.

On Tuesday morning, March 4th, he returned to Serampore in the boat with Mrs. Marshman: and on the way up read to her a number of extracts from Brainerd, making such remarks occasionally as sufficiently evidenced the state of his own mind. He appeared quite well the whole of that day, as well as the next, Wednesday the 5th, in the evening of which he preached in the Mission Chapel at Serampore the weekly lecture, intended chiefly for the youth there for education, from Mark xvi. 16—"He that believeth and is baptized shall be saved, and he that believeth not shall be damned." No one suspected that this was the last message he had to deliver in his Great Master's name; but the close and poignant manner in which he addressed them, seemed to excite unusual attention. It was particularly recollected, that in the course of his sermon, while he was exhibiting Christ as the only Saviour, he repeated the following verse:

The best obedience of my hands
Dares not appear before thy throne;
But faith can answer thy demands,
By pleading what my Lord has done;—

and to impress it the more firmly on his audience, he repeated the verse a second time. The earnest affection with which he prayed for the salvation of his own children in his last prayer, was particularly remarked.

He retired to bed about ten quite in as good health as usual: but about five in the morning of Thursday the 6th, he felt himself affected with a bowel complaint, and instead of taking his morning ride as usual, he returned to bed for an hour. At the weekly meeting for prayer, however, (which he and his colleagues established more than twenty-two years ago, and which, amidst every discouragement and affliction, has not, we believe, been omitted for three weeks in the course of these twenty-two years,) he united with his brethren and sisters as usual. Thus after more than twenty-three years' labour in promoting this object in the most assiduous and intense manner perhaps ever known, he closed his public life by uniting in prayer with his brethren for the continuance of the Divine blessing on the work.

After the prayer-meeting, which from the beginning has been held at seven in the morning, he breakfasted with the brethren and sisters at Dr. Marshman's, where it has been for many years the custom for all, with any friend occasionally at the Mission-house, to breakfast together afterwards, and converse on the things which relate to the advancement of the kingdom of God around them. He entered so much into discourse of this nature that morning, that no one suspected him to be at all ill, beyond his having a slight bowel complaint, with him not uncommon. He went into the printing-office as usual about ten, and among various letters on business, he wrote to the brethren Peggs and Bampton at Cuttack, in the course of the forenoon; the following extract from which was sent to his afflicted family in an affectionate letter from Mrs. Peggs, dated the 14th of March, the day after they had received from Dr. Marshman the melancholy tidings of his removal.—"In his last note to us

dated March the 6th, he says, 'How do you feel in your desires after the Holy Spirit? We can have no hope of success but as we are brought to a believing dependence upon his influences, and an earnest solicitude to obtain them. Oh how I should like to be among you, though only for one hour, to sing a hymn with my dear sisters and brethren Peggs and Bampton. What hymn should we choose, 'Jesus with all thy saints above?'—or, 'Jesus I love thy charming name?'" Mrs. Peggs properly adds, "We see by this note what a happy frame of mind he was in just before he was taken ill." He had indeed been really ill in the *cholera* many hours before he wrote this note, although he was scarcely aware of it, and continued so assiduously pursuing that work of his dear Redeemer to which he had for so many years devoted every moment of his life, not spent in sleep or refreshment. About eleven, Dr. Marshman going into the office and thinking he looked very ill, earnestly questioned him on the subject. Our beloved brother then told him, that he had been quite ill in the morning with a bowel complaint, and imputed it to his having taken a little cold during the night. Dr. M. then begged him not to neglect this complaint, but to have instant recourse to medicine. Dr. M. however had not the least idea of its being the *cholera*, as he had not then heard of his having thrown up any thing, which is one of the symptoms usually accompanying this disease. The day after his death, however, he learned with unspeakable pain, that he had thrown up much bile even before breakfast.

Our lamented brother continued to go on doing business in the printing office till past twelve, in which interval he wrote the letter to brethren Peggs and Bampton, from which the quotation is taken which so fully discovers the happy state of his mind. After this he began a letter to the Rotterdam Bible Society, which was found unfinished on his desk after his death, from which it appeared that before he had finished the second line, he was constrained to desist, and retire to his own room. Respecting his state then, the following particulars have been kindly given us by his eldest daughter.

"When my dear father came from the office and reclined on the sofa, I was sitting in the same room writing a letter, and my mother was busily engaged in another room. I supposed he was fatigued, and said nothing about his lying down. When on the sofa, he in his usual affectionate way asked me, what I was doing? to which I replied, 'writing a letter.' He was cheerful, and said something which occasioned us both to smile. Some time after, Mr. Solomon came in and informed him that his child was just dead of the *cholera*: my beloved father assured him of his sympathy, and gave directions to another native brother to see that a coffin was made for the child, adding, 'I fear I have something of the *cholera* myself.' This startled me; for this was the first intimation I had of his being ill. I asked him to let me send for the doctor. He replied, 'No, child, 'tis nothing of consequence.' Happily, however, I did not wait for his leave; but wrote to the doctor, begging he would call immediately to see my father. He came, and my father again repeated his fears that he had a slight attack of the *cholera*. The doctor told him there was no reason to think so, and said he would send him some medicine. Just before the doctor came, I went and told my mother, that I feared my dear father was seriously ill. She was alarmed, and asked him how he felt; to which he replied 'not well,' as not appearing to apprehend any danger. It being dinner time, and my father being asleep we thought it best to leave him, as he seemed anxious to remain quiet. As soon as dinner was over, I came into the room where we had left him asleep; but not finding him there, I went into the next room. Some minutes after I heard him make a noise as if calling some one. I approached him, and asked what he wanted; to which he replied, 'Nothing, child, only I feel very ill.' I immediately ran to my mother, begging her to come to my father. She came, and learning from him

that he had the cramp, and feeling his hands cold, she burst into tears, and kindly remonstrated with him for having concealed his state so long. He begged her to make herself easy, adding, 'Call brother Carey and brother Marshman.' I ran instantly to do this, and in a few minutes the alarm spread through the premises, and brought the brethren and sisters from every side. Dr. Mundt had come again, and seeing the disorder gain ground, prescribed and applied what it seemed immediately to require."

While Dr. Carey and the sisters were occupied about our brother, Dr. Marshman took the boat and crossed the river to Barrackpore, to bring more medical aid. Meeting with Dr. Grierson at home, who has succeeded Dr. Chalmers there, and who kindly attended Dr. Carey about three months before, he brought him over with him. Dr. Grierson coincided with Dr. Mundt respecting its being the Cholera, and among other things they prescribed a hot bath. This he took about six in the evening, and seemed greatly refreshed, but felt exceedingly inclined to sleep, or at least to doze. The medical gentlemen then intreated that he might be left to himself, in the hope of his getting a little sleep, adding, that this would do more for him than any medicine they could give. In consequence of this, Mrs. Ward and all his brethren and sisters refrained from conversation with him on the state of his mind; and remained waiting the issue in a state of suspense which words cannot easily describe.

About nine in the evening, he told Mrs. Ward that he felt himself sensibly better, and was not in any kind of pain. This excited great hope that he would be able to obtain sleep during the night. Four or five therefore remaining with him, among whom was our young brother, Mr. Brunsdon, who watched with him during the whole of his illness as a son over a father, and Mr. Williamson, who being acquainted with medicine himself, assisted with the two medical gentlemen in consultations respecting him, and remained with him continually to see their prescriptions administered; the rest retired. Our deceased brother remained quiet and free from pain, apparently sleeping, till about ten at night, when he complained of a pain in the right side, particularly when he turned himself. Mr. Williamson immediately went to Dr. Mundt to consult him. He advised a fomentation of the side if the pain should continue. This was tried, and gave immediate relief. With this exception he was free from pain, and perfectly quiet during the night, appearing in a dozing state and saying nothing; Mrs. Ward and his brethren, from the fear of preventing his obtaining sleep, still forbearing to converse with him.

As in the morning there appeared very considerable hope of his recovery, Dr. Carey went to Calcutta in the course of his college duty as usual: and Dr. Marshman again went over the river for Dr. Grierson, that he might assist in consulting relative to his case. On Dr. G.'s arrival, the medical gentlemen recommended a clyster, as the calomel he had taken during the night, had produced no effect. It was hoped that this would have relieved him greatly; and that as he had for so many hours been free from pain, he would immediately have felt better. Dr. Grierson indeed said, that he thought there was no cause for alarm respecting his case; and to Mrs. Ward's inquiry, our dear brother himself said, that he felt better. The clyster however produced no effect; but he still continued quiet and easy. Another clyster was then prescribed; but by the time it was ready, he appeared so weak that his medical attendants forbore to administer it. He was still perfectly free from pain however; and as late as ten in the morning we had hopes of his recovery. But about eleven, Mrs. Ward offering him something directed to be given, he gently put it away with his hand, and with a sigh said, "Oh dear;"—which were the last words he was heard to utter. Though he continued perfectly quiet and apparently free from pain, about twelve his pulse declined so much as to take away all hope; and about five in the afternoon he ceased to

breathe, in so imperceptible a manner, however, that we for some moments were scarcely aware that his happy spirit had left its tenement of clay. Dr. Carey had returned about an hour previously. His step-son, Mr. John Fountain, to whom he had ever been the father, and Mr. B. W. Marshman, had arrived from Calcutta to see him, six or seven hours before his departure; but he was too far gone fully to recognize them.

Thus in the fifty-fourth year of his age, and the twenty-fourth of his Missionary labours at Serampore, departed one of the most faithful, disinterested, and arduous labourers in the vineyard of his Glorious Redeemer, that India has ever seen. To enlarge on his character here would be quite superfluous; it is too well known to those who enjoyed the happiness of his acquaintance, for words to add any thing to the impression it has left on the mind. The next day, the news of his departure having been sent early to Calcutta, the Rev. Messrs. E. Carey, James Hill, Adam, Schmid, and Jetter, arrived from thence to pay the last testimony of respect to his memory, together with Messrs. Penney, Lindeman, Pearce, Kerr, Ricketts, and various other friends. At five the corpse was conveyed to the Mission burying-ground in a hearse, the body together with the coffin being so heavy, that it was feared our native brethren and the friends around would not have been able to convey it, as the distance was nearly a mile. All of them attended the funeral, however, with the servants of the printing-office, the paper-mill, &c. to all of whom our deceased brother was like a father. The various gentlemen in Serempore and its neighbourhood were also present, and a number from Barrackpore on the opposite side of the river. Previously to moving the corpse from the house, the Rev. E. Carey engaged in prayer; at the grave the Rev. James Hill gave out the 84th Hymn in the Selection, "Jesus thy blood and righteousness;" after which Dr. Carey addressed the congregation on this afflicting and awful providence, both in English and Bengalee; and Dr. Marshman concluded in prayer.

The next Lord's-day week, the 16th March, Dr. Carey preached a funeral sermon for our deceased brother, at the Lall-Bazar Chapel in Calcutta, from Prov. x. 7, "The memory of the just is blessed," to the largest congregation ever seen at the chapel. Many friends of religion, and multitudes drawn by personal esteem, taking this opportunity of testifying their respect for his memory. On Wednesday evening, the 19th, Dr. Marshman preached a funeral sermon for our beloved brother, in the Mission Chapel, Serampore, at which were present the Governor, his Excellency Col. Krefting, and nearly every European inhabitant of Serampore, both Danish and English, with a number from Ishera and Barrackpore. As he had fixed on no passage of scripture himself, Dr. M. took this declaration of the apostle's as expressing the language of our deceased brother's inmost soul; "By the grace of God I am what I am." At the request of the Rev. James Hill, Dr. Marshman, on the next Lord's-day, March 23rd, preached a funeral sermon for him from the same text to a congregation of perhaps six hundred, at the Union Chapel, the pulpit and desk of which were hung with black as a testimony of esteem. In this discourse a few particulars were given respecting our deceased brother; with whom and Mrs. Ward, the preacher and Mrs. Marshman had come from England in the summer of 1799, and whom he had therefore known in the most intimate manner for nearly twenty-four years. As the Rev. Mr. Hill and others have strongly requested it, should the pressure of business admit of its being prepared for the press, the sermon with these particulars, may possibly appear in the course of two or three months.

In reviewing this sudden and afflictive providence, various reflections crowd on the mind. The first are, those of almost indescribable distress at the loss sustained, not only by the denomination to which our brother belonged, but by the church and the cause of God at large

particularly as far as relates to India; for although his family and his immediate colleagues in the work of God, feel the sense of their loss increased by all that recollection of his worth as a man, a christian, a husband, a father, a colleague and brother, which the space of nearly twenty-four years, spent in perhaps the greatest degree of social happiness capable of being enjoyed on earth, must continually furnish; our brother was not a man who confined his regard for the cause of God to one denomination. He loved all who loved the Redeemer, and sought to promote his cause. Hence his death is a public loss to religion; and those particularly whose spiritual good he laboured to promote, and whose hands he laboured to strengthen by his preaching, his prayers, and his extensive correspondence, whether they be in India, Europe, or America, cannot but feel this bereavement.

But while we thus mourn the loss of our beloved brother, and cherish the most tender affection for his memory, it becomes us to beware of sinning against God under this dispensation. It becomes us to recollect that every thing which rendered him so dear to us and such a blessing to the cause of God, arose wholly from the grace of God so richly manifested in him. This grace still remains an inexhaustible fountain. While we mourn his loss in the deepest manner, therefore, to suffer our hearts to sink in despondency, as though the Great Redeemer did not still live to carry on his own work, who is the Sovereign Head of his Church, and from whom come not only every gift intended for the use of his cause, and all that diligence and love which may enable a man possessing such, to labour even more abundantly than others, but the blessing which must render these gifts and this labour effectual, and without which even a Paul might plant, and an Apollos water wholly in vain,—would be to sin against God, and to act contrary to the examples left us on divine record. When Saul, and above all Jonathan, was removed, by whom the Lord had done such great things for Israel, David, in the midst of grief, perhaps never exceeded, "bade them teach the children of Judah the use of the bow," to prepare them for future action, and exhorted the men of Jabesh Gilead, who had already distinguished themselves by their activity and energy, to strengthen their hands, and be valiant, *because* of the affliction which had then overwhelmed Israel.—When Hur, and Aaron, and even Moses, were called to rest from their labours, the command of God himself to Israel was, to go forward in their way, to be "strong and very courageous" amidst the overwhelming grief which must have filled their minds at being thus deprived of all those who had gone in and out before them for so many years;—and his promise was, that in thus doing he would be with them, cause them to overcome their enemies, and possess the promised land.

In the beginning of the Gospel, also, when Stephen was prematurely removed in the midst of his high career of usefulness; a man "full of faith and of the Holy Ghost," who so preached the Gospel that his fiercest adversaries were not able to resist "the wisdom and the Spirit by which he spake;" how deeply must the loss of such a man have been felt by all who loved the cause of God, then so much in its infancy. We do not find, however, that while they so feelingly "made great lamentation over him," the disciples and brethren had the least idea of lying down in despondency. On the contrary, they took courage, and "went every where preaching the Gospel;" and respecting some of them it is expressly recorded, no doubt for our encouragement, that "the hand of the Lord was with them, and a great number believed and turned to the Lord."* And when, a year or two after this, James, one of the three disciples so eminently distinguished by our Lord during his life, and so justly esteemed one of the "pillars" of the infant apostolic church, was prematurely

* See Acts xi. 21.

cut off by the sword, Peter also being seized and put in prison, we do not find that this had any other effect on the minds of the other brethren, than that of causing them to make prayer to God without ceasing for Peter, and no doubt for the cause of God in general, that it might not suffer by these afflictions. And by far the greatest extension of the Gospel was granted after this period. Unworthy as we are, we are still engaged in the same cause, and every degree of blessing must flow from the same source; and seeing we serve him who is "Jesus Christ, the same yesterday, to-day, and for ever," we ought to renew our trust in his mercy and his almighty power, and to abound more and more in prayer and in the work of the Lord, knowing that he will never fail nor forsake those who trust in him.

The brethren at Serampore, indeed, have been thus called to renew their trust in God while wading through the depths of affliction, even from the beginning of their course. We do not here allude merely to the fire at Serampore eleven years ago, in which our dear brother now deceased was himself almost miraculously preserved, and which threatened to overwhelm us, but which, through the divine mercy, was succeeded by the divine blessing to a greater extent than had ever been experienced at Serampore before. We rather allude to the repeated afflictions we were called to sustain twenty-two years ago, when so many of our Missionary brethren were in succession carried to the grave in the very infancy of the cause here. Within eighteen days after our landing at Serampore, Mr. Grant was carried off in a fever; the four brethren and sisters having arrived on the 13th of October, 1799, and he being removed on the 31st. The succeeding July Mr. Fountain was removed by a bowel complaint, within four years after his arrival in the country, and just as he had become ready in the language. The next July beheld Mr. Brunsdon carried off in a liver complaint; scarcely twenty-six years of age, and the most forward in the language, as well as the ablest English preacher among all the four brethren who came out together.—And, to complete the measure of affliction, the next October Mr. Thomas himself, who had laid the foundation of the Mission in Bengal, and had come out with brother Carey seven years before, was taken away, at an age two years below that of our now deceased brother. At that critical period, that four of the only seven Missionaries then in this part of India should be removed, and among them both the youngest and the oldest, the ablest and the most active, was indeed overwhelming, had we looked merely to human aid. Yet nearly all that has been done in this part of India has been the fruit of the divine blessing since, experienced on humble and persevering effort, accompanied with constant prayer. Surely, then, in every affliction and bereavement we ought to look directly and *wholly* to Him with whom is the residue of the Spirit—who cannot be unmindful of his cause or of his promise—and who has declared that all nations shall be blessed in the Redeemer—and that He, *Jehovah*, will accomplish this glorious work in his own time.

The human mind, however, which is continually prone to run to the extremes either of presumption or despondency, is ever apt to misinterpret the dealings of God with his church. Thus, when any of the servants of God are taken away peculiarly fitted for some particular work in their day and generation, we are ready to sink in despondency, and to exclaim, "Such and such an eminent servant of God is taken away, and how can the loss be repaired?—how can the cause of God now go forward?" We forget that these servants of God, thus peculiarly gifted, were raised up to do a certain work; and that if they are now called to rest, the precise work no more remains to be done for which Divine Wisdom thus raised them up, and endued them with peculiar talents. Thus divine wisdom has suffered no disappointment; for these have fulfilled the work *they were intended* to accomplish, and have now entered into

the joy of their Lord, leaving to others, whom divine grace may raise up, that work which is suited to their capacity, and intended for them to fulfil. Therefore, while we so heavily mourn those removed, who are necessarily dear to us for their work's sake, we should consider that divine wisdom has removed them, only because their peculiar work in the church militant below was fully accomplished; for had it not, their Saviour, who has the keys of death and of the unseen world, and who "shutteth and no man openeth," would surely have detained them longer below.

Thus, respecting our beloved brother, while he was so endeared to us in every capacity, that had our feelings been consulted, we should never have suffered him to enter into rest but with ourselves; the work for which God pre-eminently raised him up, was evidently that of printing the scriptures in India; and we believe that to him was shewn herein grace and favour granted before to very few men in that particular line. To the language of the apostle, which the brother who came out with him, well recollects seeing in his diary in the course of his voyage, thus applied with reference to his own circumstances, "unto me whom am less than the least of all saints is this grace given, that I should *print* among the heathen the unsearchable riches of Christ,"—could he have foreseen the divine goodness to him, he might have added—"*in twenty of their languages;*" for the *twentieth* version of the New Testament in the languages of India printed under his eye, had advanced to the book of Revelation at the time of our beloved brother's removal; and we believe it has been granted to few men in the church of God, ever to print the New Testament of our Lord and Saviour Jesus Christ in twenty languages spoken among the heathen. But for the preparation of all those founts of types which they required, and most of which had never before been seen in India, was his thorough knowledge of the art, his nice discernment, his assiduity, his indefatigable diligence, his love for the cause of his Redeemer, and the souls of the heathen, peculiarly suited. Yet all these founts prepared, and the difficulties attending these first editions of the scriptures overcome, the way is now made easy;—second and succeeding editions with the same types, involve so little difficulty, that the various native christian brethren and others, trained up by our beloved brother for so many years, can go on with the work under common European superintendence.

Seeing, then, that infinite wisdom and love thus guide all things, however mysterious, and that these are ever the same,—what remains, but that we all, who have seen so many of the servants of God around us removed in the past year, adore in humble silence what we are unable to comprehend—take new courage, and go forward in the work of Him who will cause his church to increase till, like the stone cut out without hands, it shall have filled the whole earth. And to animate us thus to abound in the work of the Lord, and do our own peculiar work in our day and generation, what can tend more than the example and the end of our beloved brother; whose life, at least for the last twenty-four years, amidst all the difficulties and trials he had to share with his brethren, was one uniform course of high usefulness and happiness of mind; and who, after so long a course of bodily and mental labour, and spirituality of soul, was in heaven adoring before the throne of the Lamb, within forty-eight hours after he had delivered his last message for his glorious Redeemer below! Let us then lift up the hands which hang down, and confirm the feeble knees, and, looking to Jesus, be steadfast, unmoveable, always abounding in the work of the Lord; forasmuch as we *know* that, prematurely as to an eye of sense we may seem to be called away, our labour, worthless as it may be, shall not be in vain in the Lord.

Obituary of Mrs. Mary Bagster, late of Pancras, read by Mr. Ivimey after her Funeral Sermon; preached at the Meeting-house, Eagle-

street, London, on Lord's-day, November 10: *where she had been a regular attendant for* seventy years.

MRS. MARY BAGSTER died on Friday the 7th of November, 1823, in the 86th year of her age. Her life furnishes a memorable proof of the special providence of God over his people; and of the exceeding riches of his grace towards them. Her name was Mary Denton, and in very early life she was one of four infants, who had been left orphans. But God raised up a friend for them in her uncle, Mr. Samuel Hodges, at Deptford, who was a member of a Baptist church in Southwark, of which Mr. Aldrick Cuthwick was the pastor. Removing to Richmond, and that church having been broken up, Mr. Hodges applied to this church for transient communion in January 1754, and was admitted. At this time there is no doubt Mary Dento ncame with him to attend the worship of God here, being about sixteen years of age. Dr. Gifford's ministry was soon after blest to her conversion, and from the period that her uncle removed to the "Brill," near Battle-bridge, not long afterwards, she was a constant attendant here; so that from her first coming to her death was a period of about seventy years.

The passage of scripture which was the mean, under the influence of the Holy Spirit, of bringing her mind to a state of joy and peace, through believing, was Zech. iv. 7, "Who art thou, O great mountain?" &c. grace, grace, unto it. Repeating this passage of scripture, in her late illness, I always found seemed to revive her earliest recollections, and to cause her heart to sing for joy.

It was through her influence that her husband, the late Mr. Bagster, (for many years a worthy Deacon of the church, was led to attend this place of worship. After they had been married three or four years they were admitted to membership: the following is a copy of Dr. Gifford's entry of that circumstance.

"*George Bagster* and *Mary Bagster* } Gave a comfortable and satisfactory account of a work of grace, 22nd May, 1774; she also witnessed a good confession with approbation, 29th May. The afore-mentioned were baptized; and, 5th June, 1774, the said were admitted, in the usual manner, into fellowship. A. G."

Throughout the whole of this long pilgrimage she has been enabled to adorn the doctrine of God our Saviour; not only as a member of the church, but in private and domestic life. As a wife, as a mother, and as a widow, she proved that she made the *precepts* of the gospel the rule of her conduct, and its *promises* the staff for her support, and the cordials for her refreshment and consolation.

This was especially the case during her last long and trying affliction. She was, during these fourteen months, like good Anna, a widow of fourscore and four years old, waiting for the coming of the Saviour, as the consolation of Israel: she thought his chariot-wheels were long in coming, but her expressions of disappointment were the ardency of desire, and not the peevishness of murmuring or complaint. By her death being so long deferred beyond the period at which she expected it, she had an opportunity of glorifying God by bearing afflictions with patience; by showing that through faith in the Saviour she was favoured with songs in the night;—that she rejoiced in hope—was patient in tribulation:—whilst she continued instant in prayer. It was impossible, I should suppose, for any one to converse with her without being convinced of the excellency of the religion of Christ, nor without saying, "Let me die the death of the righteous," &c.

At the beginning of her affliction, many of her expressions were taken down in writing:—and these may be considered as the fair epitome of her feelings and her conversation from that time till her death. I will give a few of these, arranged under the following heads.

1. *Her humility, and faith in Christ.*—"Nobody knows what a sinner I have been; but all my sins have been cast behind his back: he has washed me in his blood,

and clothed me in his robe of righteousness."—"God has kept me from finally falling: Oh! what patience has God had with me! no human being would have had so much; but he is merciful and full of grace. And now, O heavenly Father, grant me an easy dismission before I sin, and dishonour thy holy name. But I trust I shall not do that; I have feared that I might for many years, but have been preserved; and I hope I shall not be suffered to do it now."—"Do you know," she said, addressing her relations who were about her bed, "Satan wished to place my heinous sins before me, but I told him they were all pardoned?" It was said to her, "What a mercy, it is a finished salvation." She replied, "Yes: but I would not sin; I would work out my own salvation with fear and trembling. I have often defiled my garments, but it has not been willingly, with my consent: no, no!" "I have been a great sinner; but I trust all my sins were pardoned when Christ hung upon the tree. He is my hope, my refuge, and my all." I said to her, "Christ has said, Because I live, ye shall live also." "Yes," she replied, "merciful saying." I added, "If our spiritual life depended upon ourselves." Anticipating what I was going to say, she proceeded, "that would be a poor life indeed!"

2. *Her anxiety for the salvation of her family.* To one of her 29 grandchildren she said, "My dear boy, remember your Creator in the days of your youth, before the evil days come, when you shall say there is no pleasure in them. O pray to God to give you his grace. O pray to God. Oh it is an awful thing to die without an interest in Christ. God bless you." To her faithful man-servant she said, on his entering the room, and who had just been baptized, "Robert, how does it stand between God and your soul. You have put your hand to the plough; you must not look back. Keep your garments unspotted from the flesh. All your reliance must be upon the Lamb, the dear bleeding Lamb! He is a merciful and faithful High-priest, touched with the feeling of our infirmities."

3. *Her anticipations of the heavenly glory.*—"I know I shall soon die—I lie contented in his hands:

'O glorious hour, O blest abode,
I shall be near and like my God;
And flesh and sin no more controul
The sacred pleasures of my soul.'

I shall see my dear Saviour as he is! O my soul, you will be with him. When shall I depart, and be with Christ! I long to be gone: Death do your worst.

'I ask'd them whence their victory came,
They with united breath,
Ascribe their conquest to the Lamb,
Their triumph to his death.'"

She added, "All my dependence is upon the bleeding Lamb of God. He is all my hope—I have no other refuge."

To a friend she said, in a most feeling manner, "You have a good husband, so had I, and I shall meet him again. Oh! my dear George, shall I meet you again, and shall we know each other? O happy meeting! we shall both ascribe our salvation to the bleeding Lamb. O blessed God! this I can say, I never had such a glimpse of glory as I have now!" She had been lying quite still, humming a tune, when she said, "I shall soon sing as loud as they;

'Worthy the Lamb that died, they cry,
To be exalted thus;
Worthy the Lamb our lips reply,
For he was slain for us.'"

"Aye, aye," she added, "we can sing *that*, angels cannot: they never sinned." At another time a friend said, "You are thinking of heaven?" "Yes, I am; and at the same time I am thinking what an unworthy creature I am to enter there; but I trust my garments have been washed, and they are white now." After conversing about the church in Eagle-street, she said, "I thought to have sat down with them next Lord's-day at the Lord's table." Thinking her near death, it was said, "You will be in better company even than theirs." She replied,

"The saints below, and all the dead,
But one communion make;
All join in Christ, their living head,
And of his grace partake."

"The glorified saints are more happy, but not more secure than are the saints upon earth." At another time she broke out, saying,

"Worthy the Lamb that died they cry,
To be thus exalted;"

adding, "There will be millions and millions, a multitude that no man can number." It was said, "And you will be one of them." "Yes, I hope I shall, unless I have greatly deceived myself; oh, my God, let me not be deceived, what an awful thing would it be to go to hell from the gate of heaven. How could I bear to hear the word, Depart? The thunder of that dreadful word would so torment my ear. What! to be banished to that dismal place, where I must not taste his love. Oh! blessed Jesus! thy blood cleanseth from all sin."

4. *Her feelings at the prospect of dying.* She would say, "Though I walk through the valley of the shadow of death I will fear no evil, thy rod and thy staff they comfort me.—I am dying, but not dead, for my life is hid with Christ in God." She said to me at that time, "I am near to heaven." I said, "Your flesh and your heart faileth, but God is the strength of your heart;" she subjoined, "And my portion for ever." I added, "You can now adopt the words of Joshua, 'I am going this day the way of all the earth, and ye know in all your hearts and all your souls that not one thing has failed of all the good things God promised to do for you, he hath brought every thing to pass.'" She answered, "I shall see *that* all clear when I get to heaven." I said,

"Then you will see, & hear, & know,"

She went on with the verse—

"All I desir'd and wish'd below;
And ev'ry power find sweet employ,
In that eternal world of joy."

"Yes, I shall leave this frail heavy body behind, which has for a long time been a clod to me." I said, "I am glad that the clouds that were upon your mind are all dispersed." She replied, "Yes they are." I added, "The promise then is fulfilled in your experience, 'At evening tide it shall be light.'" She answered, "Yes! that was my hope in my darkest seasons." On a candle being placed near her bed, she said she could not bear much light. It was said to her, "But you will be able to bear the light of heaven." "O yes," she replied, "I shall then have a heavenly body, I shall not then be upon this earthly ball." She once said, alluding to Bunyan's pilgrims passing the river, and of Christiana having been sent for, "I shall be glad to hear that the messenger is come to town, and that the news is spread, 'That Mary Bagster is to go over the river to day:' To go to sleep in the body, and to awake without it?" It was said, "Then you are not of the opinion that the soul sleeps with the body till the resurrection?" "No!" she replied, "but that opinion is not a damning sin, though it is a dangerous error.—I shall not go up yet, I wish I could; oh! that I had wings like a dove, then would I flee away and be at rest." To an old friend, a member of the church, she said, "I am going to the land of the upright, where I shall see his face, and never, never sin. Oh if we have but a glimpse of glory, we shall not wish to stay here. You and I have known each other a long time. I have not been so comfortable in my mind as you have. I have had many fears and doubts." It was remarked, "You have been well paid for waiting." "O yes," she replied.

In this happy state of mind she continued till the very last. I had frequent opportunities of witnessing her work of faith, her labours of love, and especially her "patience of hope;" and I never saw the exercise of the last named grace in such high perfection. It was delightful to find that as she approximated towards the heavenly state, that she was evidently assimulated both to its employments and enjoyments. She was wrought by divine grace for that self-same thing, for God had given her the earnest of his spirit. She gave frequent expressions during her illness, of her love to this church, and some of its poor members have lost a kind and generous benefactress.

I saw her about a week before her

death, and conversed with her, and was greatly delighted to hear how heavenly were her expressions, and that her faith and hope were firm in God: she certainly enjoyed "everlasting consolation and good hope through grace." During the night before the day she was seized for death, she was heard to say, "Thou knowest, O Lord, I am one of thy children, shew me what thou hast prepared for me." The 16th Psalm was read the next morning, and it was delightful to hear how she appropriated its language to her own case and circumstances, "O my soul thou hast said unto the Lord, thou art *my Lord*." She dwelt with inexpressible delight upon the terms *my* Lord. Adding, "My sweet Lord Jesus help me, come and take me, thou everlasting Father, *my* Prince of peace."

I had the privilege of seeing the dying scene of this worthy christian's life, when she was passing over the river. She could not hear or understand, perhaps, because of her deafness, but there was no proof that she was insensible. The river was as still as a stone while she went over. I remarked to my friend, her eldest son, "There are no terrors of death here. Here is nothing alarming, nothing terrifying. It is the scene which Dr. Watts has so correctly painted, when he describes the peaceful departure of a saint,

'Jesus can make a dying bed
Feel soft as downy pillow are.
While on his breast I lean my head,
And breathe my life out sweetly there,'"

Who can have heard this account without being convinced, that with the righteous it will go well even in death. Who without having felt the desire expressed even by wicked Balaam. "Let me die the death of the righteous, and let my last end be like hers."

REV. MR. LOWELL.

RECENTLY departed from this mortal state, the Rev. Mr. LOWELL, a respectable minister of the Independent denomination of Bristol.

Review.

Sketches of Sermons preached to Congregations in various Parts of the United Kingdom, and on the European Continent; furnished by their respective Authors. Vol. VI.

IT is an encouraging sign of the times, that publications of this description are so eagerly sought after, and so widely circulated. We have noticed the five preceding volumes in our number for October last.

The sixth volume contains fifty-three sketches on subjects of great importance.

We admire all the Sketches that are signed *Beta*. In the eighteenth, on '*Daniel's devotions*,' he remarks, "How easily might Daniel have eluded the watchful vigilance of his enemies! He might have prayed elsewhere—shut his windows, and used a thousand acts to avoid detection. What would not worldly prudence have suggested? But oh! Daniel was above all this. That abominable system of time-serving, so common in the christian world, was unknown to Daniel." The distinction between ambition and envy, is well marked by the same writer in the fifteenth sketch. "There appears to be this difference between ambition and envy; the former excites in us a desire to rise above others, but the latter leads us to wish to get others beneath us."

The twenty-ninth is entitled "Christ's description of his sheep, and his assertion of their security," on John x. 27, 28. This writer, who subscribes himself *Iota*, certainly wrote by the light of an *Arminian* lamp. (See page 101.) And some of our readers will think that many of these sketches *smell of this lamp!*

The Argument in Support of Infant-baptism, from the Covenant of Circumcision, examined, and shewn to be invalid. By Joseph Kinghorn. Price 2d. JOHN OFFOR.

MR. KINGHORN is so thoroughly conversant with the baptismal controversy in all its parts, and in all its aspects, that a very small pamphlet from his pen must be valuable. And for these few pages, which are sold for two-pence, we have only to ask that they may be appreciated as their merit requires.

The argument derived from the Abrahamic covenant, is the last fortress of Pædobaptism; and this, we apprehend, cannot hold out long. Mr. Kinghorn clearly shews, that if we concede the principle of our opponents, it follows that "any man who believes the truth of the christian revelation, and acknowledges the propriety of the baptism of infants, may *require* it to be administered to his children." And he might have added, to his servants too—and if he were a West-Indian planter, to all his slaves too.* It follows also, "that baptized infants are church-members, and have a right to all the privileges of the church, without making any profession either of repentance or of faith."

We hope our excellent friend will pursue this principle into all its natural and necessary consequences, and shew how it will affect the ordinance of the Sabbath—the ordinance of the supper—and the constitution, the offices, and the officers of a christian church. These little tracts, we hope, will be read with much profit in many houses where large and expensive volumes cannot enter.

The Preacher: or Sketches of Original Sermons, chiefly collected from the Manuscripts of two eminent Divines of the last Century, for the Use of lay Preachers and young Ministers. Vol. 5.

THIS volume contains sketches of thirty-eight sermons, in which every reader who has heard the late excellent *Andrew Fuller* will be sure to recognise his masterly hand. Some of them are among the best productions of his pen. The same strong attachment to evangelical truth—the deep and intimate acquaintance with scripture, and with the human heart—the simplicity of a great mind—which appeared in the former volumes, will be found here also.*

If there be some that were not written by Mr. Fuller, they were certainly written by a man who had adopted the same theory—and was accustomed to the same track of thought, to the same sources of illustration, and even the same modes of expression.

Another volume, we are told, may be expected; and that will complete the series.

Dissenting Registers of Births, Marriages, and Burials, examined as Documents of Evidence. By a Barrister. London: Offor. Pp. 50. 1s. 6d.

So much solicitude has lately been felt on the important subject to which this pamphlet refers, that the learned author has been induced to turn his attention to it, and has, in these well-written pages, given the Dissenting body his opinion—*without a fee.* We shall not attempt to give an analysis of the performance, since it will, doubtless, be eagerly procured by those who feel interested in the subject. It must suffice to say, that it is surely time to awake from the apathy which has so long prevailed, and to express our hope that the Dissenters will speedily unite in an application to Parliament for such a "legislative provision as may establish for the use of their posterity a little substantial testimony, which shall not be torn to tatters the moment it comes into a court of law."

The concluding paragraph is too important to be omitted.

"Nevertheless, if no legislative assistance should be obtained, I hope and trust the Dissenters will not lose sight of so important an interest as is involved in the subject under discussion. After all, the remedy is in their own hands; and what Parliament can do for them is nothing as compared

* See Gen. xvii. 12, 13, 23.

* See our Number for May last.

with what they can do for themselves. Let them only feel the importance of a punctual attention to order and regularity; and let not their ministers, because they have not a host of births and burials to enter, imagine for a moment that the little they have to do may be done ill. Those who excite jealousies, though they be unfounded, have the more reason to be particular in their conduct. Let the Dissenters only act justly towards themselves, and then justice will not be denied them by others."

We have noticed a slight typographical error, which will doubtless be corrected in a second edition. In page 35, for "35th of the late king," read "25th."

LITERARY INTELLIGENCE.

Just Published.

The Continuance of Brotherly Love recommended; in a Sermon, delivered on Thursday Morning, October 23, 1823, at the Rev. Dr. Rippon's Meeting-house, Carter-lane, Southwark, before the Ministers and Messengers belonging to the Baptist Monthly Meeting, and published at their Request. By Rev. George Pritchard. 1s.

An elegant Engraving, and in the Opinion of competent Judges, an exact Likeness of the late Rev. William Ward, has been recently published: painted by Overton, Bond-street, and engraved by Scriven, Historical Painter to his Majesty. Proofs 7s. Prints 4s.

Baptism a scriptural and indispensable Qualification at the Lord's Table: or Consideration designed to prove the Impropriety and Inexpediency of departing from the original Constitution of the Christian Church, and forming open Communion Churches, especially in those Neighbourhoods where evangelical Congregations already exist: including Animadversions on the Preface to the Rev. Robert Hall's Reply to the Rev. Joseph Kinghorn. By Joseph Ivimey.

Intelligence, &c.

Glasgow, Rev. William Shirreff.

Extract of a Letter written by a Member of the Church at Glasgow.

Glasgow, Oct. 20, 1823.

An event, my dear Sir, has recently occurred which is exciting not a little conversation in this part of Britain.

There was in Stirlingshire a much-loved and venerated clergyman, of the Presbyterian church, (which, in Scotland, you know, is the one established by law)—the Rev. William Shirreff, pastor of St. Ninian's. His piety, and erudition, and uncommon talents, as a preacher, had, for thirty years, been increasing his reputation, and endearing him to the lovers of evangelic truth. Nothing, indeed, seemed to be wanting in his situation to make the remnant of his days happy, and embalm his memory in the hearts of his ministering brethren, and of the people for whom he had long prayed, and watched, and toiled.

But, at a late meeting of the Presbytery, he offered his resignation, stating that he could not, without violating his convictions of duty, continue to perform what was expected of him in the office which he then sustained. A committee was appointed to converse with him and remove his scruples. At the last meeting, the committee reported, and he confessed that, after free and repeated conversations on the subjects which had occupied his attention, he was still of the same mind: he retired

Last Wednesday he was baptized in this city. The subject of baptism, and what is naturally connected with it had, a year or two ago, arrested his attention, and at length had urged him to take his recent steps, and cast himself with his family on the providence of God. No opening, at the time, presented itself for his future settlement and usefulness. But he went forward. His offering his resignation, and his reasons for it were rumoured extensively. A very small baptist church here, of which he knew nothing, had procured a suitable place for public worship, the chapel in Albion-street, formerly occupied by the Rev. Dr. Wardlaw, and were hoping, and praying, and striving to obtain a pastor. They heard the rumour concerning Mr. Shirreff. They wrote to him. An interview was agreed on. When the delegation met him, he said, "Before we begin the conversation, let us pray; and all kneeling down, he proceeded, but was interrupted, and, for a while,

quite overcome by the fulness of his heart.

The interview led to his complying with their request; and, last Thursday, he was publicly inducted into his new pastoral charge. It was an impressive sight, and adapted to awaken a train of deeply interesting reflections. The ministers present on this occasion were Mr. Innes and Mr. Anderson of Edinburgh, Mr. Edwards of Greenock, Mr. Watson of Cupar in Fife, and Professor Chase of the College of Columbia, at Washington. The conducting of the introductory services of praise, of reading the scriptures, (Ephes. iv. 1—24, with 1 Tim. iii.) and of prayer, devolved on Professor Chase; after which a discourse was delivered by Mr. Edwards from Psalm cii. 16, *When the Lord shall build up Zion, he shall appear in his glory.* The cordial and unanimous call of this church having been declared in reply to questions put from the pulpit, and Mr. Shirreff, when asked, "Do you now, as before, accept this call?" having replied, "In the fear of God, I do," he was, with the laying on of hands, commended to the grace of our Lord in prayer by Mr. Innes, who, after the singing of the hymn, "Let Zion's watchmen all awake," addressed to him an appropriate charge. The members of the church were then addressed by Mr. Anderson from Philippians i. 27, *Only let your conversation be as it becometh the gospel of Christ; that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the gospel.* After prayer by Mr. Watson, the services were concluded in the usual manner. In the evening, Mr. Anderson preached from Rom. xiv. 17, *For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost.*

It is unnecessary to add, that an overwhelming audience are now pressing to the chapel where Mr. Shirreff preaches. This is only a natural consequence, and, in itself, it is of no importance. Almost any preacher, in certain circumstances, may, for a while, be followed by a multitude. But what gives me hope is, that, instead of being a novice, or vain and superficial, he seems to know the emptiness and danger of a transient popularity, and that the members of his church, while they rejoice at the signal favour which they have received, appear to "rejoice with trembling," and to look, with faith and fervency, to the proper source for all their strength. It was with great pleasure that I heard him preach, last Lord's-day, from 2 Cor. iv. 7, *But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us.* Ah! my dear Sir, what spiritual blessings would every where descend, did every minister and every church lay this to heart, and, at the same time, use the means which Heaven has ordained.

My affectionate salutations to all that are with you. Adieu.

Yours sincerely.

Itinerant Preachers' Academy.

THE desirableness of improving the learning of some worthy men, who had been encouraged by the churches at Portsea, to labour in Village-preaching, induced some ministers, who from keeping a seminary, were in the habit of teaching, and others of the ministers, to undertake, on one evening in every week, from eight to nine o'clock, to give instructions in the English language, Geography, History, Composition of a Sermon, Theology, &c. Seventeen persons are in the habit of attending these lectures at the Vestry of White's-row Meeting-house; some of whom have made considerable improvements. Ministers occasionally address them on the subject of preaching the gospel, &c. It is conducted with scarcely any expense, and it is presumed will be attended with very valuable results. May not this plan be imitated in those larger congregations, where students and instructors may, perhaps, be both provided? It is well adapted to promote the respectability of many worthy men, who are not able to avail themselves of the advantages of our Academical Institutions at Bristol, Stepney, or Bradford.

Western Association.

SEVERAL ministers having been invited to meet at Broadmead Vestry on Tuesday, Nov. 11, for the purpose of forming an Association, comprehending what may be termed the Upper District of the late Western Association. Seventeen ministers, with some other gentlemen, assembled on that occasion, when, Dr. Ryland having taken the chair, the following brief Resolutions were unanimously agreed upon.

That it is desirable that an Asso-

ciation be formed among the Baptist Churches within a circuit round Bristol, including parts of Wilts, Somersetshire, and Gloucestershire.

That an annual collection shall be made by each church belonging to the Association; the whole to be applied in aid of the Widows' Fund.

That a circular letter be annually drawn up, and that Dr. Ryland be requested to write the first, on the specific objects of this Association.

That the first meeting be held at Mr. Murche's Meeting-house at Frome.

That three sermons be preached at the annual meeting: one of the preachers to be chosen by the Association, and the other two by the church where the meeting is held.

That the preacher appointed by the Association be the Moderator at the meeting.

The following churches, with their respective pastors, agreed to unite in the proposed Association:

Salisbury, Rev. John Saffery.—Shortword, W. Winterbotham—Trowbridge, Ebenezer Chapel, P. M'Farland—Wedmore, Chandler—Sodbury, Wm. Southwood—Pill, David Evans—Keynsham, Thomas Ayres—Wotton Underedge, Thomas Thomas—Frome, Badcock-lane, Samuel Saunders, Sheppard's Barton, Wm. Murch—Devizes, James Biggs—Uley, Wm. Calton—Hilsley, J. M. Chapman—Avening, ———, Phillips Norton, ——— Bristol, Broadmead, Dr. Ryland and Thos. S. Crisp; King-street, Thomas Roberts; Bath-street, Thomas Winter—King Stanley, James Cousins.

THOMAS S. CRISP, Secretary.

ON July 15, 1823, a new Baptist Chapel was opened at DUNMOW, Essex; and Mr. A. Sangster (lately called to the ministry by Mr. Bailey's church, Great Alie-street, London,) was set apart as pastor of the newly formed church at the above place.—Mr. Payne of Coggeshall commenced the service of the day by reading, and prayer for the Divine presence and blessing. Mr. King of Halsted stated the nature of a gospel church, and asked the usual questions on those occasions. Mr. Shenston of Little Alie-street, London, (in the room of Mr. Bailey, who was absent through indisposition,) delivered a faithful charge from 2 Tim. ii. 7. Mr. Francis of Colchester preached to the church from Heb. xiii. 22. Mr. Shenston preached also in the evening, and the services of the day were truly interesting.—We believe there never was a Baptist interest in the town before; may it increase and prosper, and may the kingdom of our Lord and Saviour Jesus Christ be daily enlarged, till the whole earth be filled with his glory!—Amen and Amen.

AUGUST 20, the Rev. John Ham, (late of Crewkerne, Somersetshire,) was ordained over the Baptist church in the borough of WARWICK. The service in the morning was conducted in the Baptist Meeting-house, when the following ministers engaged.—The Rev. J. Bate of Braunston, commenced with reading and prayer; the Rev. F. Franklin of Coventry, delivered the introductory discourse, asked the questions, received Mr. Ham's account af his religious experience, and his confession of faith; and then offered up the ordination prayer, which was attended by laying on of hands. The Rev. Isaiah Birt of Birmingham, delivered the charge from Luke xii. 43, and the service was concluded with prayer by the Rev. J. Percy, Independent minister of the same town. In the evening, the service was held in Mr. Percy's chapel, kindly lent for the accommodation of the numerous hearers. The Rev. J. Price of Alcester, began with reading and prayer; the Rev. T. Morgan preached the sermon to the people from Phil. i. 27. when the *whole* of the highly *devotional* and *impressive* work of the day was closed with prayer by the Rev. J. Barker of Henley-in-Arden. It is well known, and has been long deplored by many of the friends of Zion, that this church and congregation have been for many years in a declining state; but since Mr. Ham has been there, both have considerably increased, and the greatest peace and harmony prevail among the people. God has heard the prayer of the destitute, and has not despised their prayer for this part of Zion. Indications of the Divine presence and blessing were most sensibly discovered, while many acknowledged, "It was good for them to be there."

SEPTEMBER 9, 1823, was opened at AXBRIDGE, in the county of Somerset, a new Baptist chapel; Mr. Opie Smith of Bath, commenced the service by reading and prayer; Dr. Ryland preached from John iii. 17. Mr. Shell of Wells, concluded with prayer. In

the afternoon, Mr. Winter of Bristol, prayed; Mr. Kilpin of Exeter, preached from Isaiah xlii. 4. and concluded with prayer. In the evening, Mr. Gill, jun. (now at Bridgewater) prayed; Mr. Viney of Bridgewater, preached from Acts viii. 5—8. Mr. Chandler of Wedmore, concluded with prayer; Messrs. Bridgman, Winter, Viney, Gill, and Kilpin, gave out the hymns. Collections were made to help to liquidate the debt incurred by purchasing and fitting up the chapel, which cost £350, a debt still remains of about £250, for which, application will be made to the religious public.

On Tuesday, the 21st of October, the autumnal meeting of the HERTS' UNION, was held at the Rev. W. Greenwood's chapel, Royston, when the Rev. G. Browne of St. Albans, preached in the morning, and the Rev. T. Thodey of Cambridge, in the evening. It was very gratifying at this first meeting of the Union in that distant part of the county, to witness the cordial feeling evinced in favour of its plans for evangelizing the villages, and the generous encouragement given to its objects; the more so, as the hope is thence cherished that the society has only to be better known in order to secure more extensive and adequate support. The collection amounted to upwards of £21.

NOTICE.

The Annual Meeting of the STEPNEY ACADEMICAL INSTITUTION will be held, (Providence permitting) on *Tuesday Evening*, January 20, at the King's Head, in the Poultry. Chair to be taken at six o'clock precisely.

The following Sums were voted to the Widows at the second Half-yearly Meeting, on 9th of December, 1823.

M. S.	£5	M. R.	£5
M. D.	4	H. M.	5
M. T.	4	M. E.	4
H. T.	4	M. S.	5
S. I.	5	M. I.	5
M. P.	5	M. H.	5
M. B.	5	M. S.	5
M. R.	5	H. E.	5
M. M.	5	I. H.	5
E. I.	5	M. H.	4
M. G.	5	M. C.	5
E. P.	5		
E. C.	5		115

Thoughts suggested at the Commencement of a new Year.

Another fleeting year has spent
The measure of its stay:
And in the scroll of Time enwrapt
Has wing'd its flight away.

As from the wide-distended bow,
The winged arrow leaps;
And through the welkin element,
Its traceless motion keeps;

So Time, in unimpeded flight,
Its steady course pursues:
And circling suns and waning moons
With heedless aspect views.

The infant dawn of human life,
From him receives its rise:
The wasting lamp of riper years,
By him extinguished, dies!

The sprightly hue on Beauty's cheek
Feels his unkindly touch;
He draws the springs of nature dry,
Whilst scarcely seen t' approach.

The fairest form in human mould
Can't 'scape his ruthless hand:
Heaps of them slain within the year
Have strew'd our native land.

The young and old, the fool and wise,
Alike, promiscuous fall:
Crumble to their original,
Whilst Time outlives them all!—

Yet not for ever!—Mighty Foe!
Thou too art born to die;
And in the common wreck of worlds
Shall meet thy destiny.

Then shall the just in glory meet,
Nor dread a parting hour:
Their stable joys shall then surmount
Thy ruinable power.

G.

TO CORRESPONDENTS.

We were happy to learn, from *indisputable authority*, that the *mock* "Trial of the Rev. Edward Irving," is not, as we had been given to understand, the work of a "Christian minister;" but that of a "Layman of considerable talents and reputation." It is not denied that the writer has "considerable *talents*," and so, no doubt, had he who sold his Master for 'the love of pelf:'—and as to "reputation," that also is a very equivocal term, and depends entirely upon what kind of *adjective* should govern the *noun!* We hope to be excused for offering our friendly advice, "to all whom it might concern," to have no future dealings in the Market, making even the *imperfections* of good men and ministers of Christ an article of trade!

Irish Chronicle.

THE commencement of a new year affords a favourable opportunity for acknowledging the Divine direction and superintendence, which have been so evidently displayed in the affairs of the Society, from its establishment to the present period. The stations to which the attention of the Society has been directed—the Agents they have been led to employ—and the measure of success which has followed their endeavours, all require distinct and grateful remembrance. Whatever, therefore, may be the future operations of the Society, or their results, past and present mercies demand the sacrifice of praise and thanksgiving. "Ebenezer,—Hitherto hath the Lord helped us."

The labours of the Society, under the gracious auspices of Divine Providence, have already greatly multiplied and extended; and the state of Ireland still presents a scene of wide and persevering exertion for the future. These facts are introduced, that the necessity of importunate prayer, and the enlarged exercise of humble and entire dependence on Divine influence, may be constantly kept in practical remembrance.

The expenditure of the Society, in the support of its numerous Schools, its itinerant Readers and Preachers, has become much more than double the amount of its annual subscriptions; but, then, an appeal to the Christian public, on behalf of this important Institution, has never yet been made in vain; the deficiency having always been made up by donations and congregational collections; and it is confidently believed that, as its claims to benevolent attention become increasingly known and understood, pecuniary supplies will be cheerfully and liberally communicated. Encouraged by these considerations, the Society are desirous of proceeding in the discharge of present duties, trusting that, at the conclusion of the year on which we now enter, it will be found their labour has not been in vain in the Lord.

The following extracts from the Society's correspondence will be read with interest, as affording several pleasing indications of zeal and perseverance.

From an Irish Reader to the Rev. J. West.

Boyle, Sept. 1823.

THIS month I did not go far from home; but I hope wherever I am, that I spend my time doing the service of my Master, and where the Lord gives me an opening I strive to direct them to the fountain of life. A few days ago I was sent for by the young man that I spoke of in my last Journal, that was learning the Irish, to a house where there were a great many men and women together, that I might read and speak to them. I went to the house, and immediately I began to speak to them about the salvation of their souls. There was an old man in the company, about eighty years of age, and when I began to read and speak to the people, he began to sing, in order to interrupt the discourse; so immediately I directed the conversation to him, and told him, that according to the course of nature there was no person in the company so near going before the tribunal of God, where he should give an account of the deeds done in the body, whether they be good, or whether they be bad. Thus I spoke to him in a feeling manner, and proved all that I said from the word of God; but to my great surprise, before I left the house he was shedding tears. Blessed be the Lord! see what a sudden change the word of truth made in this man in a short time. He often thanked God for hearing so much of such good news before he died; and requested of me to visit him as often as I could spare time; "And," added he, "I hope in the Lord that I shall spend the rest of my life, let it be long or short, in the service of God, as well as I know how, or possibly can." The old woman that was sick, whom I made mention of in my last Journal, is recovered of her sickness; and I hope she is spared, through mercy, to get more knowledge of her Saviour, for she was hardly able to move when she came to my house, and wished that I should read for her; although I went to see her often, and the poor woman said that it was all the comfort she had in her sickness when I went to visit her. I read the word of truth in several places, but nothing interesting took place. I remain yours very truly, &c. &c.

From the same to the same.

Rev. Sir,

This month I went to my former parish of Kilmatigue, where the Lord is still showing his amazing power in bringing many from worshipping the works of their own hands to serve the living God. On my way I met a young man, who was bred a rigid Roman Catholic, who has of late been affected by hearing the scriptures read; he openly confessed his sentiments, and acknowledges that he has been all his lifetime led into gross darkness and error. He expressed himself to this effect in my hearing. I was much rejoiced to hear him; one that I knew to be some time ago an enemy to the cause; but I hope that He who has given him to see his danger, will manifest the efficacy of his atoning blood to him. I stopt a night in one Finey's house, a Roman Catholic; I read and explained a portion of the scriptures to the man of the house, and he said, "I never had so much pleasure in all my life." They paid the greatest attention while I was reading, and continued until it was very far in the night, which rejoiced me to see them so much delighted with what they heard—and some of them asking questions such as they did not understand; and when I would tell them the meaning, they seemed to be much rejoiced, as if I gave them a great gift.

From the same to the same.

I am happy to inform you, that in every direction I travelled, the people are beginning to see what good the Society is doing for the poor children, in giving them free education. I have seen an instance of this a few days ago. I was carrying a few books to one of the teachers, and I met an aged man on the road who asked me if they were the poor children's books I had with me, I told him they were, and he immediately took off his hat, and said, "May the Lord bless the Society that are sending these precious gifts to our children, and are giving them what we never could afford to give them, for we cannot keep them in clothes, not to speak of their schooling." "But," said he, "the Lord has raised up friends for my poor children in England." I asked him how many children he had going to the school? he told me he had five, and his brother four, and, said he, "If ten-pence was sufficient to pay for their schooling, I could not well spare it in the quarter." Indeed, Sir, if you were to witness the cheerfulness which appeared in his countenance when speaking of the Society, you would be highly delighted. In the part of the town which I live in at present, my neighbours are all Roman Catholics. I trust in the Lord that he will make both me and my wife useful among them, for they seem to like what they hear from us; for a great many of them come designedly to hear us read the Testament. I endeavour first to impress on their minds the danger of living in the indulgence of sin, and secondly, the happiness of relying on Jesus Christ for salvation.

From an Irish Reader to the Rev. J. Wilson.

Reverend Sir,

It has been repeatedly proved, that the most effectual means to better the condition of the benighted inhabitants of the mountainous parts of this country, is the preaching of the everlasting gospel, the school, and the Bible. And also that the disorders and appalling outrages which have taken place in Ireland, have, in most cases, been confined to districts, to which as yet, the labours of the Society have had no access, which is manifest here, and in other parts, where peace and subordination have been preserved. I have travelled through the dark parts of this country as usual, and read for them the glad tidings, and was received with kindness and respect by the inhabitants; when they heard in their own tongue the wonderful works of God. So that I trust I shall be able at all times, to give such pleasing details of the Society's operations, as may be gratifying to its benevolent supporters.

The schools were never better attended than at present, owing to a decrease of that opposition which formerly existed, and a disposition on the part of the teachers to augment the number of their pupils, the scripture tasks they must have, which gives both master and pupil an increasing desire to search the scriptures, with the assurance warranted by divine promises that their labours shall not be in vain: it has been often impressed on the minds of the teachers, that the Society has for its object to extend the triumphs of the gospel, and the reign of the Saviour, which emboldens them to anticipate with confidence, that, as long as they dis-

charge their several duties, they shall not want, but goodness and mercy shall follow them all their days. And those who send their children to the school bear testimony to many happy results, and exclaim that they have cause of thankfulness, that instead of swearing, quarrelling, and idling, their children remain at home committing their tasks to memory in obedience to their parents and teachers. A poor man who had two of his children at Mrs. Carney's school, and who was a ribbondman, the Testament was the class-book of his eldest child; he read it from cover to cover with great earnestness and attention; and so powerful was the effect of divine truth on his mind, that his first conviction and confession was, that he could not be a christian and remain a ribbondman. I met with E. K. of B—, in D—, who travelled with me to his place, he invited me to read the Irish scriptures for his mother, which has proved more profitable to himself than to her, as he has lately, through the medium of hearing the holy scriptures expounded, renounced popery and all its delusions. He met with a priest accompanied with a schoolmaster near S., who knowing that he had left their communion, began to mock him. "Please to tell me," said he to the priest, "what is the reason that you use tow, salt, oil, a white cloth, and a candle, in baptizing the infant? Or why do you blow on the water three times, anoint the child's ears and nose, and put the salt in its mouth, and cut so many crosses?" "These are mysteries too high for you to know," said the priest.

It affords much pleasure to the Committee, to find that the plan first adopted by themselves, of employing Readers of the Scriptures, has led some pious persons in Dublin to form what they call the "SCRIPTURE READERS SOCIETY;" the following are the "Instructions, [which are] to be strictly attended to by Persons employed as Readers."

1. "You are to travel about, through the district appointed for you, visiting from house to house, for the purpose of reading the Scriptures to the lower orders, accompanying such reading with plain remarks; pointing their attention to Him of whom they testify throughout, as *the way, the truth, and the life.*

2. "Remember that your principal object must be to call the attention of men to the Scriptures, strongly urging, upon their own authority, the sin of neglecting them; setting them forth as the only infallible rule of faith and practice, as able to make men *wise unto salvation, through faith which is in Jesus Christ:* so that your hearers may learn that they are *given by inspiration of God,* and are *profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto good works.*

3. "You are strictly prohibited from carrying about with you, for the purpose either of reading to the people, or of distributing among them, any book or publication but the scriptures of the Old and New Testament.

4. "You are strictly prohibited from preaching, either in houses or elsewhere; and must avoid, altogether, assemblies of the people at fairs or markets—your business is to be with families and individuals.

5. "Carefully avoid giving offence, by harsh or unkind attacks upon the errors of those with whom you have to do; but avail yourself of such opportunities as the passages you read, or the remarks of the hearers, may afford, for affectionately setting before them the truth from the Scriptures themselves; so that their errors may appear to be exposed or reproved, rather by the Word of God, than by your own words; and that in a spirit of love, and not of controversy. In so doing, you are not to rest satisfied with quoting from memory; but, as much as possible, make it your habit to refer to the book itself, and to read from it.

6. "If you are well received in any place, continue there as long as you find yourself useful, unless your presence should excite violent and public opposition; in which case it will be your duty to depart for a time.

7. "On your arrival in any place, or in journeying through your district from place to place, you must leave no house unvisited where there is any reasonable prospect of your being useful. If every door is shut against you, do not spend time in endeavouring to overcome opposition, but seek another neighbourhood.

8. "If in any place, or with any person, you have been the means of awakening attention to the Scriptures, it will be in the highest degree important to endeavour to keep that attention alive, by frequently revisiting that place, or that person.

9. "The limits which you are to tra-

vel will be assigned to you by your superintendant, and your movements within them are to be entirely directed by him. You are upon all occasions to be governed by his advice. You are to consider yourself as under his directions, and every part of your conduct is to be open to his examination and controul. You will receive from him such copies of the Scriptures as he shall think it right you should distribute; and you are implicitly to obey such instructions as he shall give you, as to the terms upon which, and the places where, you are to circulate them.

10. "You are to communicate with your employers only through your superintendant, and not by letter directly; you will receive your salary from him, which will be paid to you by such instalments as he may think expedient.

11. "You are directed to keep a regular journal of each day's proceedings, noting carefully the places, and if possible the names of the owners of each house in which you shall have read the Scriptures; and mentioning precisely the portions of Scripture read by you on each occasion. You must not suffer the preparing of your journal to interfere with your more important duties. Let it be a plain narrative of facts, briefly but accurately stated. Trust as little as possible to memory; but, at farthest, note the transactions of each day before the close of the next.

12. "Your journal must at all times be open to the inspection of your superintendant; and must be deposited with him at the end of every three months, to be transmitted to your employers.

13. "Abstain, in every part of your conduct, from artifice or misrepresentation; and do not intentionally give occasion of mistake as to your own creed, or profession of religion.

"You are called upon to take an active part in the service of God; let it be your constant effort to shew a pattern of the life of a true Christian—in patience, forbearance, meekness, and true holiness.

"And, to this end, live in constant prayer—attend on all the ordinances and means of grace—especially be diligent in the study of Holy Scripture—let the Lord be your strength and your dependence; *trust in the Lord with all thine heart, and lean not unto thine own understanding—in all thy ways acknowledge him, and he shall direct thy paths.*—Prov. iii. 5, 6."

To the Secretaries.

Dec. 10, 1823.

MY DEAR SIRS,

I have collected, as under, for the Society,

	£	s.	d.
At Bristol.....	123	2	10
Trowbridge....	26	12	0
Westbury	13	12	6

The annual meeting for the India Missionary Society, being about to be holden at Bath, I declined to collect there, at the request of the friends who have engaged that our Society shall not suffer by the delay. Two friends there, gave me one guinea each, lest they should be from home when our collection comes on, which is fixed for the last week in January next.

The ministers generally in all the places received me with the greatest kindness, and I was greatly occupied in preaching the whole time. I trust my visit to Scotland may be equally successful.

I am,

Yours respecfully, and devotedly,

STEPHEN DAVIS.

P.S. I received, in addition to the above, £5 to give in charity, and four guineas and a half for my new meeting-house which is building at Clonmel, so that I collected altogether £175 3*s.* 10*d.*

The following Sums were inscrted on the Cover of the Magazine last month, but lest the Readers of the Chronicle should not have seen them, they are acknowledged here.

Received by the Treasurer of the Baptist Irish Society.

	£	s.	d.
Collected by Rev. Mr. Shirley, in parts of Essex, Suffolk, and Norfolk....	104	15	2½
Benjamin Nice, Esq. by Ditto—Annual	21	0	0
Collected by Rev. Moses Fisher in Leeds and Bradford, for Schools...	38	4	2
Received from the Worcester Silver-street Auxiliary Society.....	26	10	8

Missionary Herald.

BAPTIST MISSION.

Home Proceedings.

LINCOLN.

On Monday, 24th of November, there was a General Meeting of the friends of the Baptist Mission in the ancient city of Lincoln. That a contested election for a member to serve in Parliament for the county, which was expected to take place on Tuesday, might not interfere with the Missionary Meeting, it was held at half-past six o'clock, Monday evening, at the Baptist Meeting-house. There was a religious service, preparatory to this at half-past two in the afternoon; and as it was suggested that it was desirable on such occasions to spend more time in prayer than had been usual; and that as much had been said and felt within the last few years on the importance of the influences of the Holy Spirit, and that his coming to the church in old times was in answer to united and persevering prayer, two ministers engaged, (after reading the scriptures) the Rev. Mr. Perkins of Newark, and the Rev. Mr. Galland of Lincoln, (of the Wesleyan persuasion;) and Mr. Blundell of Northampton delivered an address on the obligations and encouragements always to abound in this good work; after which he concluded in prayer. The whole service seemed acceptable, and it is hoped will not be in vain in the Lord. The evening service commenced as appointed. A minister of the General Baptist Denomination prayed. Addresses, both informing and animating, were delivered by Messrs. Thonger of Hull, Gladstone, Galland of Lincoln, Perkins, Blundell, &c. &c. The Meeting was well attended, and the collections liberal. T. B.

Foreign Intelligence.

CALCUTTA.

(Continued from page 533, last year.)

Our congregations during this month past, have generally been good at our place of worship. I often wish, when sitting and conversing with the natives, that I could commit to paper the conversations that pass in the course of an hour or two, at the very time, and exactly in the manner they take place. I doubt not they would appear interesting to our European friends; but at this kind of work I am but a very inferior hand. At the time you are taken up with your work, in a short space you may meet with eight or ten objectors, with different degrees of good or evil temper; sometimes objections appear weighty, at other times altogether frivolous, and all expect they shall meet with immediate attention, or else you are accused of wishing to have it all your own way; all must be silenced, if not satisfied, before you can comfortably go forward. And from the multitude of things that are spoken, it is difficult to collect what may prove edifying and encouraging to others. To recapitulate the whole that passes is next to impossible; to say

nothing at all is unsatisfactory; the adoption of a middle course seems only practicable when some striking incident takes place, that gives a leading character to the whole service.

A person, by the name of Ram Mohun, has been amongst us this month as an inquirer: I fear, however, he is not in earnest. He is a Byraggee—a man of excellent natural parts, but rendered half mad by his wild career in the service of Satan. He has been with us formerly, though for no length of time; yet there appear to have been some rays of light remaining with him, that afford a little additional interest in conversing with him, to what we feel when we come in contact with an entire stranger. Byraggees pride themselves much upon an indifference to the world, and profess to be above enjoyment or suffering: yet Ram Mohun had not been with us as an inquirer twenty-four hours before he is uneasy about eating and drinking and clothing!

24th. This morning Ram Mohun comes, and taking the New Testament in his hand, and sitting on the steps of the tank near our bungalow, reads aloud in a tone similar to those who read the Ramayan, and continues his exercise for more than an hour, without suffering himself to be interrupted by any, who coming to the tank to bathe, stop to hear. Well, thought I, these are the words of truth, and who can tell but some sentence may sink into the ear of some one; and thus Ram Mohun may be the means of doing what never entered into his heart—save some fellow-sinner. After continuing this exercise for a very long time, he came into the house, as straight as an arrow, and as full of complacency as the Pharisee, "who went up into the temple to pray," &c. "Sir, here is the holy book, I have been reading there for a long time, and now I want a book to learn to pray out of; for, some-how, prayer does not well *come out*." He had a much better cloth upon him than he had last week, and equally as much consequence about his carriage; yet there is great good nature about him—he is handsome in his appearance—his utterance is bold and clear—but Ram Mohun is not touched at heart.

This month has brought to us another person, between forty and fifty years of age, a Brahmun, of stern aspect, large aquiline nose, who gravely professes he *will* be *hanged* if he does not prove all the shastras, and all the modes of Hindooism, to be false. He came once or twice while we were engaged in the native chapel, and opened his papers, and began to read. Whether it be journeying to Benares, or Gyah, or bathing in Gunga, or whatever it might be, he concludes the paragraph by pledging himself to be hung if he fails to prove that all is false. If interrupted, he is filled with anger, and breaks out in the most shocking abuse. But why does he come with us? Nay, but he thinks we must necessarily be one with him because we both agree that these things are utterly false. We tell him to let go what he has thus discovered to be false; but before he can be right, he must receive the truth as it is in Jesus.

Specimen of social Life.

I have often felt grieved at the sad effects of false religion upon the social character, and this morning I had a very affecting instance of it. An old man, not less than sixty, came to me with a countenance full of grief and rage, with a wound over his left eye, which he professed to have been inflicted by one of his sons. I heard all he had to say, and then called his two sons in to inquire from them as to the complaints of the poor old man, and give them the best reproof I was able. After the father had finished, I inquired of the elder what he had to say, as his father had charged him with beating him with *his shoe*,* and a number of other things. He said, "Sir, my father is so full of rage, we are unable to live in the house with him. As to the wound he has over his eye, he got it when in a great rage with the servant; he jumpt from his seat to beat him, and threw every thing into confusion in the house; and whereas he says I beat him, I only went to the protection of my mother, as he began to abuse her and tear her clothes! I tell you how it is, Sir, my father loves no one in his house but his cow. If the cow eats, he does not care what becomes of us. He is an old man, he ought to subdue his anger, but it gets worse and worse." The old man says, "Ask the youngest?" I did, and he corroborated the statement of the former. I begged him to be reconciled to his children, but all was in vain. The elder son came into the room again, joined his hands, and began to entreat the father to be reconciled. The father hardened as the boy melted and humbled himself. The boy fell on his knees, clung about the legs of the fa-

* The greatest degradation imaginable is connected with this idea.

thor, and then touched with his forehead his father's feet, and then again clasped his leg. All was unavailing —the old man was quite inexorable. "I only want you to let me alone," said he, "God may pardon you. My *liver* is *broken*. What have I to do with you?" The boy holding his leg, and he extricating himself, and getting away from the prostrate son. I have endeavoured to pacify him before, when quarrels have taken place; but this morning all my arguments failed. This benefit, however, arose to me from the incident; the mercy of our Heavenly Father set forth in the parable of the Prodigal Son seemed inexpressibly sweet and forcible by the painful contrast that was before my eyes.

Here was a person, without cause, boiling with unmingled rage against the fruit of his body—the son comes, begs forgiveness with suppliant hands and bended knees, prostrates himself, embraces his feet, clings about his legs: but all is unavailing.—Our Heavenly Father is offended, insulted, forsaken—and yet his heart melts with pity, buries in oblivion all the remembrance of the past, and with open arms flies to *embrace* the returning rebel. Thus we see a pleasing comment upon that consoling scripture, "My ways are not your ways, neither are my thoughts your thoughts, saith the Lord."

CUTWA.

A LATE communication from Mr. W. Carey contains much important intelligence respecting Native Schools—a subject on which, from his long residence entirely among the natives, and thorough knowledge of their language, which is quite as familiar to him as the English, his testimony is of peculiar value. He assures us that there is no difficulty whatever in establishing schools, provided the requisite funds could be obtained; on the contrary, that he has been "perfectly teazed with daily petitions from all quarters" to confer this favour upon them. The scholars under his personal superintendence include the children from Christian, Hindoo, and Mahomedan families, who are instructed in reading, writing, and arithmetic, and make satisfactory progress. He concludes with a few miscellaneous remarks, which we give entire;

IF schools were set up in all the large places round every Mission station, the blessed results would almost equal those in Europe. Each school would be visited by the Missionary, and, at the same time, the people of the place and their neighbours would hear the word of God; not to say what good might arise from any book or tract left at the school; it would also make the Missionary more respectable, (which is requisite in this country,) and then what might fall from his lips would be viewed with much more attention than otherwise; and above all, the rising generation would be more prepared to receive the word of life. 2nd. Besides having worship in my hall with a stated congregation, I have three other stated places of worship; but the congregation is not stated, but fluctuating—the people stand for some time, and then give way to others. The method I take at these places is this; I take two or three of the native readers with me, and then begin by singing a hymn, which collects a number of people; one of us then reads a portion of scripture, and we all speak to them in succession, and then conclude. My subjects are generally these: 1st, God created man by and for himself, but man wilfully sinned and separated himself from his Creator, which has brought on all the misery that we see in the world; we often bring in portions of their own shasters, to prove good and evil. The last subject is the Redemption by our Lord Jesus Christ, when we prove to them that there is not one man to be found who, continuing in their ways, has forsaken sin; but amongst the followers of Christ we could shew them many who strive to keep from sin, and follow the ways of holiness. These are proofs they can say nothing against, and I have often seen them in tears. These places of worship are attended once a day, if the weather permits, in rotation. I should have had more if I could command money to build them. 3rd. About a month ago the Serampore Brethren sent a young man up for Beerbhoom, who is now there, which divides this church into two; the greatest number of the members are there, and I hope will now be fed with the bread of life. The Lord prosper his work in that quarter, and gather in his chosen from all parts!

BENCOOLEN.

Several Letters, of various dates, have lately reached us from this station. From one of them we copy the following account of the progress making in the dissemination of tracts and copies of the holy scriptures among the natives.

Although our further intercourse with the people has developed to us new scenes of vice and wretchedness, it has not been wholly unattended by circumstances of encouragement. The circulation of books, far from terminating in satiated curiosity, appears to have had the effect of exciting attention to the subjects of which they treat, and from the satisfaction afforded to have produced in the minds of some, a desire for additional information. The number distributed this quarter falls short of that of the last, on account of our editions being exhausted, but applications have been more numerous. These have been chiefly for the works already in circulation, but several inquiries have been made for *new* ones. None of our publications hitherto have been of a religious nature, unless we except the tract on the creation, from the book of Genesis, which, however, the Muhammedans consider a source of the Koran. This circumstance, though perhaps originally unintentional on our part, has been productive, we hope, of a more extensive demand both for such tracts as have been issued, and for such religious ones as well as others, as may be printed in future. The Malays, from being but little accustomed to read, and on account of the uncertainty of their orthography, are obliged to bestow immense labour before they can comprehend the subject of almost any book. When Philip's question is put, "Understandest thou what thou readest?" the answer is commonly that of the eunuch, "How can I, except some man should guide me?" Sometimes, however, it varies, "How is it possible at the first reading?" Their own manuscripts generally require to be read over several times before they can be understood, and under these circumstances but few perhaps who have received our books would have been disposed to apply a second time, were so much toil rewarded by so little pleasure, as to many, the subjects of an erroneous religion would doubtless appear capable of imparting. Having advanced subjects at the commencement not directly attacking their religious prejudices, and having thereby obtained some measure of attention, a tract has at length been prepared on the way of salvation by Christ. It contains a plain statement of the mode of redemption, rather largely illustrated by appropriate figures and parables drawn from topics familiar to the people. It is divided into three parts, the first treating of the universal prevalence of sin; the second of the great question, how can a sinner be saved; and the third of the way of salvation. It will occupy sixty or seventy octavo pages, and we trust will prove a valuable little work for extensive circulation. Of its reception we shall have occasion to speak at a future time.

Conceiving the people to be in some degree prepared by the previous distribution of tracts, and the gospel of St. Matthew, we have, during this period, given away a considerable number of copies of the New Testament. Mr. Winter had received several cases of an edition printed in a superior style at Haarlem; he had in his possession also, a large supply of Mr. Hutchings's edition, printed at Serampore, amounting altogether, perhaps, to a thousand copies. Of these, about four hundred have been variously disposed of, and from the willingness with which they have been generally received, and even the eagerness to obtain them manifested in some cases, we shall doubtless be able in time to distribute the remainder.

The method pursued in distributing both tracts and scriptures, has, by reason of our restricted means, been characterised by economy. It has commonly been as follows—Ten or twenty copies of the New Testament, and fifty or a hundred tracts are carried into the bazar on Sabbath-morning, which being observed as a day of rest from labour by the servants of government, the convicts, and indeed a large portion of the native population, has become a kind of market-day. Having taken a station in a shop, or some conspicuous place, where a few people are found assembled, a portion of scripture or a tract is read, illustrated, or recommended, and a conversation is entered upon. The number of hearers perhaps gradually increases, and in conclusion, books are offered to each person found on trial qualified to read them. At other times we merely visit the shops, and inquire who in them is

able to read, and willing to receive books, and when such a person is found, he undergoes the necessary examination, and if properly qualified, is presented with some. By this practice, we are enabled to distribute both tracts and scriptures judiciously, and to add a certain value to them which they would not possess if squandered away in indiscriminate profusion. We have lately discovered that we may leave books for distribution at the shops of the native merchants and traders. This we have reason to hope will furnish many excellent opportunities to forward them, not only to various parts of the island, but also to distant parts of the Archipelago. A few Sabbaths ago, half a dozen Testaments were left as a trial at a shop in the bazar, with directions to ascertain that the persons who might ask for them were sufficiently able to read. The merchant to whose care they were committed, was originally from a district near Padang. He said he still maintained a correspondence with his friends there, and that he had some considerable time ago at their own request, forwarded to them two copies of the New Testament. Two days after this he deputed a neighbouring trader to know if he might dispose of two copies only to persons of the settlement, and transmit the remaining four to his connexions near Padang, for which port a boat was then about to sail. The trader at the same time, begged to be entrusted with ten copies more for the sailors of some small Buggis vessels then here for the purpose of trade, and about to return to their native country near Macassar. May we not regard a few of the Muhammedans as thus virtually engaged in the destruction of that fabric of delusion, which has deceived so many millions of their brethren into irrevocable ruin?

SEBOLGA.

THE following extracts are made from a letter, addressed by Mr. Burton to Dr. Ryland, dated July 28, 1822, and which is the first written after his arrival at this new station.

ON our first arrival at Bencoolen we little expected that two years would elapse before we should be able to fix upon our places of permanent abode, and become in any good degree settled; yet this has been the case, and I hope in the end it will appear that we have been under the immediate guidance of our gracious and heavenly Father. In the various steps that have led to the present arrangement of stations and Missionaries on this coast, I trust we have had no object in view but that of directing our efforts in the best possible channel for the advancement of his cause; and if so, we need be under no apprehensions as to the result.

The Great Head of Missions seems now to have placed the whole line of the coast, and the greatest part of the interior of this large island, under your peculiar care. We consider it to be thus divided amongst our present three stations:—the southern part of the coast from Indrapora point to the Straits of Sunda is in a measure under the influence of our brethren at Bencoolen; the middle, from Indrapora to Ayer Bungey, together with the very extensive and populous country of Menangcabow, interior from Padang, is the wide field now opened to our brother Evans at that station; and all the coast to the northward of Ayer Bungey, is considered in some measure under the care of the station at Tappaneoly, or rather Sebolga, whilst the principal objects of its attention and concern are, the poor Battas, inhabiting the interior from this place and the coast surrounding its extensive bay. The interior, from the first mentioned division of the coast, is inhabited by the nations of Rejangs and Lampongs, each of whom have a language and written character peculiar to themselves, and for whom at present we can make no efforts, as they are too far inland. In the second of these divisions the Malay language is all that is required; but in the last the Batta chiefly, which is spoken by about a million of that benighted race, and the attainment of which must now engage *our* whole attention. Oh! that it may engage our whole hearts too, that we may soon be enabled to point these degraded revengeful cannibals to "the Lamb of God, who taketh away the sin of the world." I long to feel my heart yearn over them, as did Brainerd's, and as many a Moravian Missionary's has done over numerous tribes of similar wretchedness.

Having arranged with the Managers of the Orphan Schools, that the females of that Institution should accompany Mrs. Burton to Sebolga, it became necessary that some place should be prepared for their reception, and that our house, which was building at Sebolga, should be got ready as soon as possi-

ble; or though Mr. Prince, with his accustomed goodness, had offered to accommodate us in his house on the Island at Tappanooly, till such time as our own should be sufficiently advanced to receive us, yet we could not think of intruding upon him a school of eight young children, besides our own family. To make these necessary preparations, therefore, I was obliged again to separate from my beloved family at Marlbro', on the 6th of last month, and come up to this place in a small boat alone, leaving them to follow me in the first vessel that might come.

But another great inducement for my leaving Marlbro' before Mrs. Burton, and in a small boat was, that it afforded me an opportunity of making a coasting voyage, and distributing tracts at the small ports all along the coast, from Indrapora point northwards. I accordingly took with me 200 copies of four tracts lately published at Bencoolen, besides many Gospels and Hymn-books. The winds did not permit me to touch at as many places as I first intended: but when I reached Nattal on the 19th, I had but ten tracts left, which I distributed in the bazar on the following Sabbath, and could prudently have given away a hundred had I possessed them. I was rejoiced to find that they were generally understood, and read with more ease than their own books. They were much pleased to obtain them, and seemed surprised at our liberality in *giving* such good books away. The Malays, who have the ability, are commonly fond of reading, and have a great reverence for whatever is met with in a book; and the ability to read is much more general than has been usually supposed, which is a very favorable circumstance; for having a press, and a man in every respect qualified for writing tracts on any subject, there seems no insuperable barrier in the way of a very wide diffusion of knowledge among them, which will certainly give a death-blow to their present blind superstition and apostacy. I am fully of opinion that amongst all ignorant tribes, not accustomed to books, the distribution of small tracts, written in an easy style, or of single Gospels, is much more likely to do good than that of whole Bibles, or even of New Testaments. This opinion is strengthened by the experience and observation of every day. In the latter instance they despair of ever getting through the book, and so never begin; or if they read in it at all, it is merely a passage here and there, and never attain a connected idea of its contents; whereas a small tract, bringing before them one interesting subject, is read repeatedly with pleasure and profit. Much as I rejoice therefore at the prosperity of the British and Foreign Bible Society, it would give me pleasure to hear that one-third at least of their funds were regularly given up to the Foreign Tract Society. On my way up I spent two very pleasant days with our friends Mr. and Mrs. Evans at Padang, and sincerely rejoiced with them that the Lord seems to be opening to them the wide door of usefulness, which that station commands, but which we feared would have been kept shut against them. Mr. Evans will be able to distribute about a thousand of each tract published at Marlbro', if so many can be spared him.

Sebolga, the place at which our house is building is a Batta village, on the nearest part of the Main, about two miles distant from the small island of Punchon, on which is the Company's settlement. As we shall only have Battas near us, we shall be in favorable circumstances for learning the language; but our own servants must be Neas or Malay, since the Battas do not engage themselves as household servants commonly, and this will prove a hindrance. I am rejoiced to find that there are so many of their words the same as the Malay, so that their language will not be so difficult to acquire as we at first supposed. Our house is now so far advanced, that we can enter it as soon as Mrs. Burton arrives. The Rajah of Sebolga has given me the ground: himself and people seem disposed to be very friendly. Much as these people are generally dreaded, I have found no reason for supposing that we shall be exposed to any personal danger in this situation. I go amongst them every where unattended, and have slept in our house, close to their campong, many times before it had door or window, nor have I heard that a single article has been pilfered from the workmen.

We purpose to give extracts from a communication of more recent date in our next Number.

KINGSTON.

We have the pleasure to announce the safe arrival of Mr. and Mrs. Coultart, together with Mr. Godden, at Liverpool, after a te-

dious passage of 11 weeks; and it affords us additional gratification to state, that the change of scene and of climate, since her embarkation, appears to have been of great service to the health of Mrs. Coultart.

Since our friends landed, a letter has come to hand from Mr. Knibb, which affords satisfactory evidence that the cause of the Redeemer is still advancing at this important station.

"On the first Sabbath in September, the ordinance of baptism was administered in the baptistery of our New Chapel. It was truly a solemn and impressive service. The candidates for baptism were arranged each side the baptistery, decently clothed, before the chapel was publicly opened, that no confusion might take place in the arrangement. Many of the front seats of the gallery were occupied by respectable individuals, some of whom had expressed a desire to have the ordinance administered in the chapel. At six o'clock the service commenced with singing and prayer; after which brother Tinson preached an impressive discourse on the nature and importance of the ordinance. After sermon, I had the pleasure of baptizing 127 persons; the candidates conducted themselves with becoming seriousness, so that the whole service was solemn and orderly. We have been very particular in admitting members into our church; if they have deceived us, we have not deceived them. We have offered no inducements except such as the scriptures warrant. We have told them of the aggravated guilt of professing with their lips, what is not felt by their hearts; that professing themselves the servants of God, while they were serving Satan in their hearts, would only aggravate and increase their future punishment—and that hypocrites were of all characters the most detestable in the sight of God. May the friends of the Redeemer in England pray, that these persons may be enabled to adorn the doctrine of the Saviour in all things! My hands are now fully occupied, and I trust I feel peculiarly thankful to God that he has hitherto imparted strength equal to my day. For these last six weeks sickness has been very general in Kingston and its vicinity, though it has chiefly rested upon the natives. More than half the population have been affected with it, though it has not been generally fatal. Nearly seventy of my scholars were laid up in the space of ten days, but most of them are now recovered. The few articles I sent home for, I shall shortly be much in want of. My school is now full, so that I shall soon be compelled to reject all applications. The British System is one exactly suited to Jamaica, and some of the children have made great progress both in reading and writing. Some that were ignorant of their letters six months ago, can now read pretty correctly the easy chapters in the New Testament; which proves that they are not deficient in capacity. There was some report of the magistrates of Spanish Town sending a young person to me, to learn the System, for the purpose of establishing a school there; but I fear it has escaped their attention."

Contributions received by the Treasurer of the Baptist Missionary Society, from November 20, to December 20, 1823, not including Individual Subscriptions.

FOR THE MISSION.

	£	s.	d.
Balance of Legacy, by Mrs. B. Wallis, late of Kettering, by Mr. Satchell	35	0	0
Berwick and Tweedmouth, Missionary Society, by Mr. Anderson	12	0	0
Dunfermline, Missionary Society, by Mr. Alexander	10	0	0
Ditto, Association for Support of Native Preachers in the East, by Mr. Dewar	10	10	0
Bovey Tracey, Collection, by Rev. J. L. Sprague	3	2	0
Keppel Street, Auxiliary Society, by Mr. Marshall	35	0	0
Bratton, by Rev. R. Edminson:—			
Subscriptions 14 3 8			
Collection 2 15 3			
Weekly Subscriptions 9 18 3			
Imber 1 5 6			
Corsley 1 8 6			
Laverton 7 6 2			
	36	17	4

	£	s.	d.
Boston, Collected by Miss F. Wright	6	0	4
Loughton, Missionary Association, by Rev. S. Brown	6	17	0
Journey into Lincolnshire, &c. by Rev. Messrs. Blundell & Leslie*			
Boston 4 1 0			
Bridlington 20 0 0			
Collingham 13 6 0			
Hunmanby 2 12 0			
Lincoln 31 13 4			
Newark 21 8 0			
	92	0	4
Road, *(Northampton)* Penny Society, by Rev. T. Blundell	6	5	6
Northampton, Sundry Subscriptions, by Ditto	3	13	6
Mrs. Edwards, by Messrs. Smith, *Houndsditch*, Life Subscription	10	10	0
Rev. W. Bosworth, *Stafford*, by Chapman Barber, Esq.	10	0	0
Hants and Wilts Society, by Rev. John Saffery:*			
Batramsley .. 9 2 0 — Poole 4 0 0			
Blandford ... 2 2 0 — Ringwood 2 15 6			
Brighton ... 4 4 0 — Romsey 10 5 1			
Broughton ... 16 2 0 — Salisbury and vicinity,			
Chelwood .... 0 12 3½ — (in addition to £28 2s.			
Crockerton ... 12 19 11½ — remitted before) 101 19 9			
Downton .... 3 7 6 — Shrewton 1 16 10½			
East Knoyle . 4 16 7 — Warminster 2 9 9½			
Hartley Row. 2 0 6 — Wellow 1 7 1			
Horsington .. 3 10 0 — Whitchurch 18 12 8			
Lockerly .... 5 18 0 — Wimborne 1 17 0			
Odiham and vicinity ... 8 3 6	218	2	1
Collected by Rev. John Mack:			
Evesham .... 12 10 6 — Worcester 39 9 0½			
Pershore 16 0 0	67	19	6½
Legacy of the late Mr. Daniel Sutcliff, *Hebden Bridge*, by Rev. John Fawcett	257	17	0
Essex Auxiliary Society, by Rev. J. Wilkinson:			
Burnham .... 1 8 0 — Loughton 6 17 0			
Colchester ... 13 16 8 — Potter Street 5 0 0			
Earls Coln ... 12 5 7½ — Rayleigh 5 1 0			
Harlow ..... 11 10 0 — Saffron Waldren 21 15 0			
Langham .... 18 9 0 — Thorpe 1 0 3			
	97	2	6½

TRANSLATIONS

Harlow, Collection, by Rev. T. Finch	9	0	0
Paisley, Youth's Society for Religious Purposes, by Mr. Symington	10	0	0
North Staffordshire, Auxiliary Society, by Mr. Kennedy	20	0	0

FEMALE EDUCATION.

Anonymous, by Rev. John Dyer	15	0	0
Harlow, Juvenile Society, by Rev. T. Finch	2	10	0
' Chatham Union' Female School, by Mrs. Pudner	20	0	0

* *Remittances from Hull and Scarborough, on account of this journey, amounting to* £146 8*s. have already been acknowledged.*

† £182 18*s.* 5½*d. previously remitted, will make the amount for the year, already forwarded,* £401 0*s.* 6½*d. The contributions from several of the churches are not yet received.*

TO CORRESPONDENTS.

The thanks of the Committee are presented to Mr. P. Millard, Bishopsgate-street, for a quantity of Magazines, and other Pamphlets.

Also to Mr. Ward of Bristol, for "Carylon Job," folio, for the Missionary College, Serampore, and to Mr. B. Allen, Leighton Buzzard, for sundry Magazines.

Our Friend at Newark will observe that the £1 kindly transmitted by him is included in the sum, mentioned above, as received there.

Remittances &c. from the Oxfordshire Auxiliary in our next.

EXTRACTS

From Numbers I. and II.

OF THE

QUARTERLY REGISTER

OF THE

Baptist Home Missionary Society.

ADDRESS.

It may be presumed that the objects and operations of this Institution are sufficiently known to the religious public to supersede the necessity of any formal statement or explanation. Still, as few days pass but some report of kindred institutions is presented to the friends of religion, respecting the progress of the Gospel in our own and in other countries, it is requisite and necessary that the claims of every society should be distinctly presented, in order to maintain its due share of interest amidst the almost innumerable applications for public support.

With a view to present the friends and supporters of the Baptist Home Missionary Society with a more detailed account of its operations than has hitherto been furnished, the Committee have thought it desirable to publish a periodical paper, entitled, the "QUARTERLY REGISTER," the first and second Numbers of which have already been circulated.

It is intended to embrace a brief account of the present state of religion in the different counties and adjacent islands of our own land;—of the efforts of kindred Institutions;—occasional extracts from the journals of Missionaries;—reports of Auxiliary Societies;—communications from Ministers, and such other intelligence as may be calculated to excite a deeper sympathy for the moral and spiritual condition of our fellow-countrymen.

Such being the objects of the "Quarterly Register," it is earnestly hoped that its circulation will (through the Divine blessing) tend to promote the growing prosperity of Juvenile and other Auxiliary Societies, for whose use it is principally designed;—and by diffusing a more ardent zeal for the SPREAD OF THE GOSPEL AT HOME may ultimately glorify "God our Saviour."

The Committee have the pleasure to announce that, at a *Special* Meeting, held October 31, they unanimously agreed, on account of the enlarged operations of the Society, and with a view to their further extension, to invite the Rev. F. A. COX, A.M. of Hackney, to act as joint Secretary with Mr. Edwards, not doubting that this appointment will receive the sanction of the next General Meeting.

Some Account of the State of Religion in Cornwall.

As in this Quarterly Register it is proposed to give a brief account, from time to time, of the religious condition of the different parts of our own land; —in conformity with which general design a recent journey in the service of the Society, to whose interests this publication is devoted, has suggested the propriety of making a commencement with our remotest Western County.

Cornwall presents comparatively few attractions to the ordinary traveller, who might feel but little temptation to linger amidst the wildness of its more mountainous parts, or the bleak and barren scenery of the mining districts; yet both the Philosopher and the Christian will find ample scope—the one for his researches—the other for his pious gratitude. With the latter, we have, at present, more immediate concern.

Perhaps there are few, if any, of the counties of England more cultivated by the assiduous exertions of the Methodists, who have penetrated into very many of the darkest villages and hamlets. In some places they have considerable congregations, and in every place whither their labours have extended, they manifest the characteristic zeal of their denomination: a zeal, which in this remote county especially, possesses not only an admirable ardour, but a diffusive charity. When, on a former occasion, the writer visited Cornwall, he was not only welcomed into their pulpits, but his cause (that of the Baptist Mission) was much patronized by their ready co-operation.

But it must not be imagined that either our Methodist or Independent brethren have accomplished all, that can or ought to be attempted, or that their own minds would desire. They are fully aware, as well as every other denomination, that there "remains very much land to be possessed;" and in a county especially where the evidences of Druidical superstition are to be found in so many directions, the spirit of a genuine Christian will be stirred within him, to think how little comparatively the efforts of all the various classes of evangelical labourers in the field can accomplish. There is, indeed, reason for gratitude—still more for exertion—and most of all for prayer.

The existence of the Baptist denomination in Cornwall is of recent date. Several churches have, however, been planted—most of them flourishing. The principal are Truro, Falmouth, Penzance, Redruth, and Helstone. These are diffused over the Western end of the County, about two-thirds of which remain nearly unoccupied, in which several positions, and in principal towns, might be advantageously assumed, for the purpose both of fixed and itinerant ministrations; comprehending an extensive district towards and beyond Launceston on the North, and Looe on the South. It may, I think, be fairly stated, that the Baptist denomination in Cornwall is generally prosperous, with regard to established interests, and there is a great and beneficial activity in village preaching. With all the labourers in connection with the Society, the Committee have every reason to be satisfied; and indeed to be devoutly thankful for the piety, zeal, perseverance, and success apparent. The solitary place is, in various instances, made glad; and it is only for the Christian public to supply larger funds, and others, especially those most valuable coadjutors, the pastors of churches, will attempt a still more extensive cultivation of the moral wilderness. It afforded me great pleasure, in my recent visit, to witness the readiness with which our brethren assembled to confer on the best methods of future exertion, and the spirit of mutual co-operation and ardent concern for the prosperous operations of the Society, which was universally manifested. Having enjoyed the opportunity of seeing many of their stations, ascertaining their vigorous and self-denying efforts, and becoming acquainted with the feelings of private individuals as well as public assemblies, I have no hesitation in affirming, that much usefulness is likely, under the divine blessing, to ensue; and that there is everywhere a steady, and in many places a growing attachment to the Home Missionary cause. Surely this may be received as "a token for good"—a ground for hope that our indefatigable brethren, "who go forth weeping, bearing precious seed, shall doubtless come again with rejoicing, bringing their sheaves with them." The letters of some of the Missionaries in this number will present the subject in a little more detail, and give some idea of what is or may yet be done. The Cornish motto is "One and all;"—in the true spirit of which they are, I believe, harmoniously labouring in that remote county. May their union be

still more firm—their zeal still more vigorous—their success still more abundant! The fires of a guilty superstition, which blazed once on many a mountain summit, are, I trust, for ever extinct; though the unhappy fact of the impious worship of Druidism is to be still traced, in permanent engravings, on the eternal granite:*—other fires are now kindled—the light of "the glorious gospel of the blessed God" now sheds its benignant splendour over the hills, along the vallies, and even in the subterraneous mines—a light which no earthly power can extinguish, and which, we hope and pray, will ever cheer and irradiate Cornwall!"

F. A. C.

Intelligence from the Stations.

SCILLY ISLES.

Mr. Trewalla says, in a letter dated August 18, "I live at *St. Mary's*, which is the principal island; and here we have three places in which the word of God is preached, and two Sabbath-schools. The hearers of the Gospel are not less than three hundred, and the children who regularly attend are about eighty. For one of the places of worship £7 per year is paid, and for another fourteen shillings; the other is the house of a friend who charges nothing. According to present appearance great good will be done on this island. A neat chapel is nearly built, which Mr. Jeffery engaged for ten years at £18 per year.

At *Tresco* the place is not large enough to contain the people. I was informed yesterday, that there were as many outside the door and windows as within; and the number within could not be less than one hundred and twenty. The Sabbath-school here is very prosperous; the number of children is seventy.

At *Brehar* the spirit of hearing was never greater than at present, and much good has been done on this island. The rent of the place here is £1 per year. The school is conducted principally by a suitable woman, to whom Mr. J. allowed ten shillings per year: the number of children is about forty I should have stated, that £2 per year is paid for the place at Tresco.

At *St. Martin's* the place is generally crowded with attentive hearers of the word of life. We have two Sabbath-schools on this island, conducted by two females, to each of whom Mr. J. allowed ten shillings per year. The numbers of children are twenty and thirty-five.

At *St. Agnes* there never was such a thirst for the glorious gospel. At ten minutes notice there is a house filled with people to hear the word; and many are truly pious. Mr. J.'s school on this island has been given up to the clergyman, who has established a day-school, where all the children are taught.

At *Sampson* all the inhabitants attend the preaching, and Edward Webber is truly useful in the school.

The fields here are indeed white unto the harvest. May a great multitude be gathered unto the Lord for the celebration of his praise! I now proceed just to mention my labours in these islands; for being sent here, and provided for by your Society, I hope to spend and be spent in serving the Lord and immortal souls. My plan is, to preach twice in this island, and visit an off island every Sabbath-day. Yesterday I preached here at nine o'clock A.M.; at half-past ten, the boat being ready, I went to Tresco, where I preached, and returned, and was in the pulpit again at six P.M. I shall be out three days in the off islands this week; so that I hope to visit Tresco every week, and the other off isles every fortnight; this, with preaching every Tuesday, and holding a prayer-meeting on Saturday evenings at Mary's, which is our practice, will completely fill up my time. And with the assistance of the native preachers, who go in turn to the off islands, the people will hear the word every week; and the schools, I trust, will be well conducted."

NEWLYN.

Extract of a Letter from Mr. Jeffery.

The Sabbath evening attendance at *Newlyn* has increased since the commencement of my humble labours here, from eighty or one hundred persons to a full house on a Sabbath evening. Indeed we have lately been obliged to take down the partition that divides the

* I saw, in the centre of the town of Penzance, a block of granite, the superior half of which was shaped like a human head, with the features deeply indented on the stone; which no competent persons on the spot doubt was a Druidical idol.

Meeting-house from the school-room, and to make both buildings one place of worship. The chapel and school-room will certainly accommodate nearly seven hundred people. The inhabitants of *Newlyn* have, for many years, been afflicted with deeper poverty than any other people in this county. In every respect (I cannot fear contradiction) the precious souls here are as deserving the attention of an evangelical society, as any people in the kingdom. There are many villages near, at least within ten miles, (and I will visit some of them if God permit, and the Society are pleased to enable me to do so,) as dark as the most benighted spots in England. That much has been done to chase away moral darkness from the souls of the poor in Cornwall, and that great success has attended the efforts, I thankfully acknowledge; but the tract of land in my rough map, contains at least, fifty thousand souls, and of this company not six, *not five thousand* are professors of religion. *Newlyn* and *Mousehole* were but partially supplied with the gospel by Mr. Smith and his assistants, (they could not do more,) and there are many places yet unvisited by Baptist, Independent, or any other evangelical ministers.

1. *Newlyn* (2000) a great part of the population of this town would be destitute of the gospel, but for the labours of your itinerant. 2. *Mousehole*, distant two miles, (1000 inhabitants) has many souls perishing for lack of knowledge. 3. *Buryan*, six miles distant from Newlyn, has perhaps 2000 people, many of whom are as much in need of the gospel as the people of St. Agnes were ten years since. 4. *Madron* is about three miles from this town, some of its villages are "as dark as any part of the kingdom." 5. *Brane*, distant about five miles. In this village and surrounding hamlets, hundreds are sitting in the regions and shadow of death. The distance of these places from Penzance is not much greater than from Newlyn.

My labours might be extented to *Tredavoc*, (here I have heard are ninety families—there is no preaching in the village,) to *St. Michael's Mount*, which is seldom visited (I have been informed) more than once in two weeks; here are 300 souls in a deplorable condition—to *Lelant*, and many other places, if I had a horse.

Prayer Meetings regularly at Newlyn, and I hope this winter to establish them in *Street Nowan*, in *Mouschole*, in *Buryon*, and other places. Sabbath school at this town has about 200 scholars, and if I had books, &c. I could establish others in many villages now quite neglected. Twelve Bibles at present would, I trust, be great blessings, as many poor families that I have found able to read, are without the scriptures. Doubtless, I shall find many other houses without the Bible in my journeys. Tracts, *Immanuel*—broad-sheets, I have distributed 7 or 800 slips. The only good that can be expected from the day-school at present, is the enlargement of the congregations. My boys are from the most wretched families in the towns of Newlyn and Mousehole. By this Institution the parents (many of whom are widows) have been drawn to the house of God.

ST. JUST.

NOTWITHSTANDING the severity of the winter, (writes Mr. Crossman,) yet the Lord has wonderfully supported me in my village exertions. My little horse has proved very useful, as by his assistance I have regularly attended my round, which has not been in vain in the Lord. The blessings of divine grace have been wonderfully manifested in the salvation of some of our villagers through the preaching of the glorious gospel of the blessed God. One of my friends in whose house I have preached for some time past, and whose heart the Lord opened, has been called in an unexpected way into an eternal world; but the Lord of Hosts was his trust and his only foundation in the trying hour, and his earnest prayers proved the sincerity of his soul. On the one Sabbath I preached to him the blessings of salvation by Jesus Christ, and engaged in the delightful exercise of prayer at the throne of grace; on the next Sabbath was called to stand by his coffin, and address nearly a thousand souls on the subject of death, and accompany him to the house appointed for all living. What a sudden change, one Sabbath engaged in the service of God among a sinful and imperfect people exposed to sorrow, affliction, and death, the next joined to the innumerable hosts of glorified spirits, free from every evil, and for ever with the Lord! The thought of one sinner saved, more than compensates for all the toil and expenses connected with village preaching. At the close of this service a

poor man said to me, "I bless God I ever heard you preach, I have attended your ministry for some time, and have been convinced of the propriety of seeking salvation in Christ Jesus, but have like many others, put off the time to a future day, but am now determined by the grace of God, to become a follower of the Lamb." The Lord is doing great things for us, blessed be his holy name. I established a Sabbath school on Whit-Sunday, in our little chapel at the Land's End; we began with forty-seven children, but increased last Sabbath to sixty-two. This place has been sadly neglected, that among a population of several hundred persons, scarcely one-tenth of then know any thing of the alphabet. But I hope, by the blessing of God, this will be a means of renovating the wilderness, that the gospel may be received with thankfulness and joy. I have commenced the school under very unpleasant circumstances, having but few books, not a Bible nor Testament. If any books could be obtained from any quarter, I should feel particularly obliged, as I expect shortly to have 100 adults and children in the school.

COPPERHOUSE.

To the Committee of the Baptist Home Missionary Society.

Sept. 15, 1823.

GENTLEMEN,

YOUR great kindness in coming forward to assist the Female Infant Society, to continue the preaching of the gospel at Gwinear and several villages on the sea coast of Cornwall, has filled the hearts of the people with gratitude to that God who is the author of every good. And I am requested to present to your Society, their united thanks for that benevolence you have condescended to impart unto them, and their prayer is, that his blessing may rest upon you, who hath said, "He that hath pity on the poor, lendeth unto the Lord, and that which he hath given will he pay him again." I have no doubt but many of the poor in this part, will have to adore the friend of sinners not in time only, but through the long rounds of eternity for the liberality of those well disposed persons who have been pleased to favour them with the word of eternal life. A poor man died at St. Erth last week, of whom it might be said that he lived without hope and without God in the world. Indeed I might add that till within a few weeks of his death he professedly denied the existence of a God, but under his late severe affliction his foundation gave way, and his guilty soul was filled with horror and wild dismay. Persons were requested to visit him, but they said, like Ananias when directed by the Lord to go to Saul of Tarsus, "Lord I have heard by many of this man how much evil he hath done to thy saints." So this man was left to perish because he was a proverb in the village for wickedness. I was sent for by the father to come and see his dying son, with which request I most cheerfully complied; and continued to visit him several times a week till the day his immortal spirit quitted its clay tenement. I read to him a tract I received of your respected Secretary, called the Sinner's Help, which I trust was useful, and I must confess that I am led to number this circumstance with my many mercies that the Lord was pleased to direct me to preach "the glorious gospel of the blessed God" in the sick chamber of this poor dying sinner, who eagerly grasped the glad tidings of salvation through a crucified Saviour. He is now gone the way that is appointed for all flesh, but eternal thanks be to God he has left a testimony behind that Jesus Christ has power to forgive sins of the deepest dye. After preaching at Gwinear last Lord's-day morning and afternoon, I preached a funeral sermon in the evening at St. Erth, for our deceased friend to a crowded congregation—may God the Holy Spirit send home the word with power to the hearts of the people! Were it not for itinerant efforts in these parts, many of the Lord's poor children would be totally deprived of the means of grace, and the thoughtless and profane, entirely destitute of the greatest of all human blessings, the gospel of our salvation. I feel particular pleasure in village labours, and while life and health continue, I hope never to desist from them. I am perfectly satisfied that nothing has such a tendency to bring down the blessing of God on his church, and on the country at large, as the constant and extensive preaching of the gospel of Christ. Gentlemen, I have the happiness to inform you that the Redeemer's interest at Gwinear never had a more pleasing aspect than at the present time, for which I desire to be very thankful. Indeed all the villages where, by your kind assistance I am enabled to continue my labours, are well attended, and I humbly hope much good will be

the result of your liberality under the Divine blessing, and that we shall have the unspeakable happiness of beholding the growing empire of Immanuel advance in the villages amongst our Cornish miners and fishermen. The blessings of the poor who were in a perishing condition, for lack of those streams of salvation which gladden the heart, will doubtless descend on your invaluable institution. The places where I preach regularly, are two in the parish of Gwinear, also at Portleven and Goldsithney, on the south coast; and on the north, at Portreath, Angarrick, and St. Erth. The number of times I preach at each of these places per month, are—at Gwinear church town four, and frequently six times; here we have a Sunday school consisting of eighty children. At Herland four times, at Portleven six times, at Goldsithney twice, at Portreath four, at Angarrick four, and at St. Erth four times. In addition to these labours, I preach occasionally on board ships, at Hayle and Portreath, also in several other villages. We have at Portreath a Sunday school of about forty children. My fervent prayer to God is, that heaven's best blessings may rest on your Society,

And remain, Gentlemen,
Your humble and obedient Servant,
JAMES HEATH.

HELSTONE.

MR. Lane says—At the period of my last communication we preached at a village called Crane, from this we have removed to another in the same parish, called Treloquithack: here we occupy a chapel, which is private property, at the annual rent of £3. By this removal we have a more comfortable place of worship, a larger congregation, and have increased our labours from preaching once a fortnight, to twice every week. Our chapel at Portleven, for which I collected in London last year, to which most of you (the Committee) contributed, is finished, and has been opened for Divine service upwards of six months; here there is a most interesting congregation, and pleasing prospects of usefulness present themselves.

Your attention to this neighbourhood has not been in vain. To this many places of christian worship, erected amidst the relics of druidical superstition, witness, and, I trust also, the conversion of many immortal souls to God. I entreat an interest, not only in your liberality, but in your prayers too, convinced that the Lord alone can give success to all our efforts.

The following Correspondence was addressed to the Secretary.

DEAR SIR,

Your Home Missionary Society has proved a blessing to us in BUCKINGHAMSHIRE. The liberal donation you made us, encouraged us to go on and do something among ourselves as an Association. Several places have been opened by us, and are now supported by the funds of our Association. The £10. your Society sent, was devoted chiefly to the village of *Mursley*, and in that village the Lord has owned his word to two or three individuals. One in particular, who was a very saucy and wicked persecutor, was accosted by a neighbour on the day the new place was opened, thus, "Come, will you go to-day to the new place?" He replied with an improper epithet and much levity, "I think I shall." From that day he has continued to attend the preaching of the Gospel; and is now a steady and useful member of a Baptist church in the neighbourhood. Other instances of good might be mentioned, though not quite so conspicuous.

Yours most cordially,
P. TYLER,
Secretary to the Association.

DEAR SIR,

In applying again to the Baptist Home Missionary Society for aid, we have to acknowledge with gratitude their former assistance. It would have given us pleasure, as your auxiliary, to have been able to have assisted you in your extensive operations, and successful exertions in spreading the Gospel at home. But the Society formed here last year, having for its object the further spread of the Gospel through the extensive destitute county of Lincoln; the field is too wide for our cultivation without assistance. We have at present but one Itinerant, who is stationed at Gainsborough, where a large and commodious chapel has recently been erected, through the liberality of Mr. Nichols, who has advanced the money for the ground and building. The chapel was opened last week, when Mr. Godwin and other ministers preached. It will

be vested in trust for the use of the Particular Baptist denomination.

This station has hitherto afforded nothing towards the support of the Itinerant, the expenses of the former place of worship being equal to the amount of collections and subscriptions; but as several are waiting for baptism, and the prospect of a church being speedily formed, it is hoped this station will soon be able to support itself, when our attention will be directed to other destitute parts of the county. We doubt not but our objects and efforts are in perfect unison with those of your society, and as we are in arrears to Mr. M. our Itinerant, we trust we shall be favoured with your aid.

Praying that the numerous and important exertions of your Society may be accompanied with the Divine blessing. We are, dear Sir,

Your fellow-labourers,
John Hinmers, Boston.
David Davies, Lincoln.
Wm. Nichols, Collingham.

Boston, Lincolnshire.

From the Committee of the Hereford Auxiliary Society.

DEAR SIR,

We, the Committee of the Herefordshire Itinerant Society, having been informed by Mr. S. that you intimated to him, that if we were in pecuniary embarrassments through our exertions to extend the benefits of our Society, you would kindly endeavour to procure us some additional aid; we hereby assure you that such is the fact. Our efforts the last year have been doubled, having employed another labourer. We have now two Itinerants, who are wholly devoted to the work of preaching the Gospel, and a third who regularly labours in the same work on the Sabbath. They preach in nine stations, and in some of them more than once every week. A good place of worship has been erected in a central station, (the debt on which, the generosity of the religious public has enabled our senior Itinerant to reduce from £440 to £90.) Here a church is formed, consisting of thirty-six members, a flourishing Sunday-school established, and we have a pleasing prospect of still greater success.

But though we feel truly grateful for the assistance afforded us from various quarters, we fear we shall not be able to continue to employ our second Itinerant, for want of the necessary funds. A considerable balance is now due to the Treasurer, and in addition to this, he will very soon have £40 more to pay. We solicit, therefore, most earnestly your kind efforts on our behalf, that the worthy Ministere who are preaching in the dark villages of this county, may still be supported; and that the wilderness and the solitary place may be glad for them, and the desert rejoice and blossom as the rose.

We remain, dear Sir,
Yours very respectfully,
W. Williams, Secretary.
J. Lewis, Treasurer.

BURTON STREET CHAPEL AUXILIARY MISSIONARY SOCIETY.

On Thursday evening, the 23rd of October last, a Public Meeting was held in Burton-street Chapel,—Benjamin Shaw, Esq. in the Chair.

The object of this Meeting was to establish an "Auxiliary Missionary Society in aid of the *Home, Irish*, and *Foreign Baptist Missions*."

The Chairman introduced the business by an appropriate address, and was followed by the Rev. Messrs. Cox, Dyer, Edwards, Ivimey, and Herbert, J. B. Bicheno, Esq. *Barrister*, T. Pellatt, Esq. and other Gentlemen.

The claims of Missionary Institutions, whether at home or abroad, were warmly advocated by all the speakers; and it was agreed that the amount collected by this Auxiliary should be equally divided among the Three Societies above named, unless otherwise directed by the Contributors.

The Meeting was well attended; the information communicated was highly interesting, and we have seldom witnessed a greater degree of devotional feeling blended with missionary zeal, than upon this occasion.

Auxiliary Society for the Western Part of SOMERSETSHIRE, *and adjacent Places, established the 17th of October*, 1823.

Extract of a letter from the Secretaries, to the Committee of the Parent Society.

Gentlemen,

Agreeably to the desire you have expressed in the last paragraph of the Regulations inserted in No. I. of the Quarterly Register of the Baptist Home Missionary Society, we have much pleasure in forwarding a copy of the Resolutions passed at a public meet-

ing, held at the Rev. Mr. Viney's meeting-house at Bridgewater, in the County of Somerset, for the formation of an *Auxiliary Baptist Home Missionary Society, for part of the Western District*, comprising part of the Counties of *Devon*, *Dorset*, and *Somerset*.

At this meeting, W. Cadbury, Esq. of *Rumhill House*, was called to the Chair; and the several resolutions were moved and seconded by the Rev. Messrs. J. Edwards, the Secretary of the Parent Society, J. Corp, the Independent Minister of Bridgewater, J. Viney of Bridgewater, J. Baynes of Wellington, O. Clarke of Taunton, W. Gabriel of Stokegomer, W. Humphry of Isle Abbots, and T. Sturgess of Watchett, together with Messrs. J. Fisher and J Phillips of Bridgewater, and E. Whitby of Yeovil.

The meeting, which was very numerously attended, appeared to feel deeply the importance of Home Missionary exertions, which connected with the decided spirit of harmony and piety which characterized the several addresses, leads us to indulge a sanguine hope, that the Auxiliary now formed, may be instrumental, under the Divine blessing, of promoting in a pleasing measure, the very interesting designs of the Parent Institution, in the destitute towns and villages of this extensive and populous district.—W. Cadbury, Esq. of *Rumhill*, has consented to become the Treasurer, the Rev. J. Baynes of *Wellington*, and O. Clarke of *Taunton*, were appointed Secretaries, and the Rev. Messrs. Crook of Crewkerne, Gabriel of Stokegomer, Humphrey of Collumpton, Kilpin of Exeter, Sharp of Bradninch, Singleton of Tiverton, Toms of Chard, Viney of Bridgewater, and Wayland of Lyme Regis, with eighteen Gentlemen connected with their respective congregations, were appointed as the Committee for the ensuing year.

J. Baynes, } Secretaries.
O. Clarke, }

Nov. 19, 1823.

We are gratified with the information derived from the November number of the Home Missionary Magazine, that our sister institution has been favoured with a recent and seasonable supply of £1000. This proves the growing interest taken in Home Missionary exertions, and induces us to anticipate encreasing support for ourselves.

It is with much regret that the Committee of this Society state to their friends and correspondents, that they have been under the painful necessity of declining aid to several applications, (where prospects were very encouraging) and delaying promised assistance to others, *entirely for want of funds.*

The Treasurer is already considerably in advance, besides being under engagements for nearly Two Hundred Pounds, which will become due in a very few weeks.

It is earnestly hoped that when these facts are known, the religious public will hasten to the help of this Society, as they have recently done to others in similar circumstances; that pious and laborious Missionaries may not be discouraged through want of support, or be recalled from the "fields which are white, and ready to the harvest."

N. B. The monies which have been received by the Treasurer since the last Annual Meeting, having been printed in detail in the Quarterly Register, are not inserted in this place, in order to leave more room for correspondence.

*** *Subscriptions and Donations for this Society will be thankfully received by* William Day, Esq. Treasurer, 99, *Newgate Street; the* Rev. John Edwards, 21, *Thornhaugh Street*, London, *and the* Rev. F. A. Cox, A. M. *Hackney*, Secretaries; *of whom may be had, by all persons desirous of collecting for the Society, Annual Reports, Quarterly Registers, and other Papers to assist in the formation of Auxiliary Societies. All Communications respecting the Spread of the Gospel at Home, that are thought adapted for this Work, may be addressed to the* Secretaries *as above, and will receive as early attention as possible. Those friends in the country who wish to be supplied with the above Papers, are requested to say what number will be wanted, and by what conveyance they should be forwarded.*

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